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PUPJI

GENEALOGICAL GUIDE FOR THE STRUGGLE

(II)

**GENERAL GUIDELINES FOR THE
STRUGGLE**

(OF/FOR)

**AL JAMĀ'AH
AL ISLĀMĪYAH**

Issued by Majlis Qiyādah Markaziyah
Al Jamā'ah Al Islāmiyyah

6

GENERAL GUIDELINES FOR THE STRUGGLE OF AL JAMĀ'AH AL ISLĀMĪYAH

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¹ Khuṭbah Hājah (the sermon of need) is the opening speech used by the Messenger of Allāh ﷺ at the start of every meeting (Sunan An-Nasā'ī, Kitāb Al Jumu'ah, Bāb Kaifiyat Al Khuṭbah (*Book of Friday, Chapter How the Khuṭbah is Delivered*) 1405 (Arabic-English), 1387 (Indonesian)). Refer Appendix.

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إن الحمد لله نحمده ونستعينه ونستغفره، ونعوذ بالله من شرور أنفسنا ومن

All Praise is for Allāh ﷻ. We praise, ask for help and forgiveness as well as protection from Him from all forms of evil within ourselves and from

سيئات أعمالنا، من يهده الله فلا مضل له، ومن يضلل فلا هادي له،

our various contemptible acts. Whomsoever is given guidance by Allāh, then there is no-one who is able to lead 'him' astray. And whomsoever is lead astray by Allāh, then there is no-one who will be able to give guidance towards 'him'.

وأشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمداً عبده ورسوله.

I bear witness that there is no 'God' (that has the right to be worshipped) except Allāh alone, no partners with Him, and I bear witness that Muḥammad (ﷺ) is His servant and Messenger.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿١٠٢﴾ آل عمران : ١٠٢



O you who believe! Fear Allāh as He should be feared, and die not except in a state of Islām (as Muslims) with complete submission to Allāh.²

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا

رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

﴿النساء : ١﴾

O mankind! Be dutiful to your Lord, who created you from a single person, and from him He created his wife, and from them both He created many

² Sūrah Āl ʿImrān (3), ayāh 102.

*men and women and fear Allāh through whom you demand your mutual (rights), and (Do not cut the relations of) the wombs (kinship). Surely, Allāh is ever an All-Watcher over you.*³

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ
دُثُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١-٧٠﴾ الأحزاب

O you who believe! Keep your duty to Allāh and fear Him, and speak (always) the truth.

*He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allāh and His Messenger (ﷺ) he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise).*⁴

أما بعد : فَإِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ وَخَيْرَ الْهُدَى هُدَى مُحَمَّدٍ ﷺ وَشَرُّ الْأُمُورِ
مُخْدَنَاتُهَا وَكُلُّ مُخْدَنَةٍ بِدْعَةٌ وَكُلُّ بِدْعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ فِي النَّارِ

*“In truth the best of words is the Book of Allāh, and the best guidance is the guidance of Muḥammad ﷺ, and the worst of things is to invent new things, and every invented thing is bid‘ah (innovated matter) and every bid‘ah is misguidance and every misguidance is in the hellfire”.*⁵

³ Sūrah An-Nisā’ (4), ayāh 1.

⁴ Sūrah Al Aḥzāb (33), āyāt 70-71.

⁵ Hadīth ṣaḥīḥ, narrated by Abū Dāwūd 2118, An-Nasā’ī III/104-105, Ad-Dārimī II/142, Aḥmad I/293, 393, 432, ‘Abdur-Razzāq 10449, At-Tayālīsī 338, Al Ḥakīm II/182-183, Al Baihaqī VII/146 from the companion

رحمه الله Abdullah bin Mas‘ūd (Refer Kutaib Khuṭbatul Ḥājah by Shaikh Muḥammad Nāṣir ud Dīn al ‘Albānī

﴿ من هدي القرآن والسنة ﴾

(From the Guidance of Al Qur'ān and As-Sunnah)

١ - قال الله تعالى : وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ ﴿الذاريات : ٥٦﴾

And I (Allāh) created not the jinns and humans except they should worship Me (alone).⁶

٢ - قال الله تعالى : وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۖ قَالُوا

أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۖ قَالَ

إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾ ﴿البقرة : ٣٠﴾

And (remember) when your Lord said to the angels: “Verily, I am going to place (mankind) generations after generations on earth.” They said: “Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks and sanctify You.” He (Allāh) said: “I know that which you do not know.”⁷

٣ - قال الله تعالى : تَبٰرَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾ الَّذِي

خَلَقَ الْمَوْتَ وَالْحَيٰوةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ وَهُوَ الْعَزِيزُ الْغَفُورُ ﴿٢﴾

﴿الملك : ١-٢﴾

Blessed is He in whose Hand is the Dominion, and He is able to do all things.

Who has created death and life, that He may test you which of you is best in deed. And He is the All-Mighty, the Oft-Forgiving,⁸

⁶ Sūrah Adh-Dhāriyāt (51), ayāh 56.

⁷ Sūrah Al Baqarah (2), ayāh 30.

⁸ Sūrah Al Mulk (67), āyāt 1-2.

٤ - قال الله تعالى : ﴿ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ۚ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ ۚ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ ﴾

﴿ الشورى : ١٣ ﴾

He (Allāh) has ordained for you the same Deen (Islām) which He ordained for Nūḥ (Noah), and that which We have inspired in you (O Muḥammad ﷺ), and that which We ordained for Ibrāhīm (Abraham), Mūsā (Moses) and ʿĪsā (Jesus) saying you should establish the Deen (i.e. to do what it orders you to do practically), and make no divisions in it. Intolerable for the Mushrikūn, is that to which you (O Muḥammad ﷺ) call them. Allāh chooses for Himself whom He wills, and guides unto Himself who turns to Him in repentance and in obedience.⁹

٥ - وحدثني عن مالك أنه بلغه أن رسول الله صلى الله عليه وسلم قال :
تركت فيكم أمرين لن تضلوا ما تمسكتم بهما كتاب الله وسنة نبيه

And in the saying from Mālik who heard the Messenger of Allāh ﷺ say: “I leave amongst you two things that will not deceive you – the Book of Allāh and Sunnah of His Prophet.”¹⁰

⁹ Sūrah Ash-Shūra (42), ayāh 13.

¹⁰ Al Muwaṭṭaʿ 1395.

INTRODUCTION

Islām disposes the life of the world towards the path directing to the Hereafter. (This is in order) that all the steps and breaths (acts of breathing) of life are part of the unity of ‘ibādah (worship) towards Allāh ﷻ. The separation of life and the affairs of the world from the totality of ‘ibādah and the search for value (worth) before Allāh is the beginning of disaster within the lives of ‘mankind’.

Because of Allāh’s quality of mercy towards ‘mankind’, He consequently bestows all manner and means of livelihood to all of His creations without differentiating between those who are obedient and those who are dissenters. By means of the embodiment of His quality of mercy, He sent the Prophets and the Messengers who bore with them guidance and tangible proof, in order to maintain continuity and purity of purpose for a way of life away from that of fraud and deception. Then He bestowed guidance upon those of His chosen servants, and shut the door upon those servants who chose digression from the experience of His quality of mercy. Then He perfected His blessings and mercy by sending *Khātām An-Nabīyīn* - the Seal of the Prophets – Muḥammad ﷺ. He ﷺ was sent bearing Al Qur’ān as well as providing clear examples of his deeds within (the implementation of) life. From there is obtained the entire picture, complete and perfect, as to how the Messenger of Allāh ﷺ established and maintained the Deen (Dīn) of Allāh – Islām – from the point of departure until the peak of perfection, and it was followed by the *Khulafā’ ar-Rashīdīn al Mahdīyīn* – the Righteously Guided Caliphs.

Allāh has already patternized a number of principal stipulations for the life of ‘mankind’. **Firstly**, the life of ‘mankind’ is only for the worship of Him – Allāh. The consequences of all worldly possessions, time, strength and thought must be based upon the way of ‘ibādah towards Allāh. **Secondly**, the existence of ‘mankind’ upon the earth is as caliph, to assume the duties of administration and prosperity of the earth by following the *sharī‘ah* of Allāh; to prevent, fight against and combat all deeds and actions that destroy the earth as a result of carrying out and enacting laws for life outside of the pale of the *sharī‘ah* of Allāh. **Thirdly**, life on earth is for ‘mankind’ a test in order to sort out who amongst ‘mankind’ is the best in their good deeds. Now, those good deeds need to fulfill two requisites, that is, sincerity for the sake of Allāh (alone) and in the manner that follows the Sunnah of the Messenger of Allāh ﷺ. **Fourthly**, that the Prophets were sent by Allāh to uphold the Deen. Upholding the Deen means, according to the mufasssīrīn (commentators, interpreters) the Deen of Tauḥīd, that is, the Deen of Islām in all of its aspects, which according to ‘Abdullāh bin ‘Umar ؓ in his explanation of Sūrah Al Fātiḥah covers ‘*aqīdah*, ‘*ibādah* and *manhajul ḥayāh* (creed, worship and the way of life).

The adherence to the life of the world by means of the wholeness of ‘ibādah towards Allāh, was practiced in its entirety by the Messenger of Allāh ﷺ and the Khulafā’ ar-Rashīdīn al Mahdīyīn, as well as by the other ṣaḥābat (companions), and followed by the subsequent generations, even though the quality of its practice experienced ups and downs until the collapse of the ‘Uthmānīyah Khilāfah – Uthmaniyah Caliphate – in 1924. Since then, the movement for the awakening of the Islāmīc community in order to re-establish the Khilāfah Islāmīyah – Islāmīc Caliphate – has appeared everywhere with differing righteous struggles. Because of that, the presence of a number of *Jamā‘āt minal Muslimīn* – groups from the Muslims – is as the result of that clear objective reality.

So from that, *Al Jamā‘ah Al Islāmīyah* – which is one (such) *jamā‘ah minal muslimīn* (from amongst the Muslims), was born and stands upright in the fields of da‘wah and jihād fī sabīlillāh together with a number of other *Jamā‘āt minal Muslimīn* – stands within a framework of maintaining and guarding its course upon the principles of Islām, and so *Al Jamā‘ah Al Islāmīyah* has compiled *General Guidelines for the Struggle*.

General Guidelines for the Struggle forms a general objective that is able to provide a systematic overview for the motivational steps of a *jamā‘ah* that integrates careful, objective standardized principles and operational measures.

The *General Guidelines for the Struggle* consists of:

1. Uṣūlul Manhaj al Ḥarakī li Iqāmatid-Deen,
2. Al Manhaj al Ḥarakī li Iqāmatid-Deen,
3. Al Manhaj Al ‘Amaliy, and
4. An-Nizām Al Asāsiy.

What is meant by *Uṣūlul Manhaj al Ḥarakī li Iqāmatid-Deen* (The Methodological Principles of the Movement for the Establishment of the Deen) is (those) ten principles that are compiled to form one whole, upon which all of the conceived methods must be based. What is meant by *Al Manhaj al Ḥarakī li Iqāmatid-Deen* (The Methodology of the Movement for the Establishment of the Deen) is the program elements based upon *Uṣūlul Manhaj al Ḥarakī li Iqāmatid-Deen*, and compiled in an orderly manner upon systematic phases. What is meant by *Al Manhaj Al ‘Amaliy* (Methodological Management) is a set of regulations structured in order to construct orderliness and regulation within the *jamā‘ah*.

Finally, with the orderliness and conceptual regulation of this struggle, Al Jamā'ah Al Islāmīyah is determined to follow in the noble footsteps to assemble, mobilize and develop strength for the honor of Islām and the Muslims, and the return of the establishment of the *Khilāfah 'alā Minhajin-Nubūwah* – Caliphate in the Manner of the Prophethood – and the sovereignty of the *sharī'ah* of Allāh ﷻ throughout all corners of the earth.

اصول المنهج الحركي لاقامت الدين

UŞŪLUL MANHAJ AL ḤARAKĪ LI IQĀMATID-DEEN

(The Methodological Principles of the Movement for the Establishment of the Deen)

I. Understanding.

1. Uşŭlul Manhaj al Ḥarakī li Iqāmatid-Deen contains (encompasses) principles in understanding the Deen as the cornerstone for systematic steps that must be undertaken in order to establish the Deen.
2. Establishment of the Deen means the establishment of Daulah Islāmīyah (the Islāmic State) and furthermore the establishment of Khilāfah Islāmīyah (the Islāmic Caliphate).
3. The process within the establishment of the Daulah and Khilāfah Islāmīyah is by means of Islāmic personal, familial and jamā‘ah development.

II. Function.

Uşŭlul Manhaj al Ḥarakī li Iqāmatid-Deen functions as the principal guidance upon which to base the preparation for Al Manhaj al Ḥarakī li Iqāmatid-Deen.

III. The Contents of Uşŭlul Manhaj al Ḥarakī li Iqāmatid-Deen.

Uşŭlul Manhaj al Ḥarakī li Iqāmatid-Deen contains ten principles namely:

FIRST PRINCIPLE

OUR PURPOSE IS ONLY TO SEEK THE PLEASURE OF ALLĀH IN THE
MANNER DECIDED BY ALLĀH AND HIS MESSENGER ﷺ

SECOND PRINCIPLE

OUR ʿAQĪDAH IS THE ʿAQĪDAH OF AHLUS-SUNNAH WA'L JAMĀ'AH ʿALĀ
MINHAJUS-SALAFIŞ-ŞĀLIĤ
(The Creed of those who adhere to the Sunnah in Jamā'ah in the way of the Pious
Predecessors)

THIRD PRINCIPLE

OUR UNDERSTANDING OF ISLĀM IS COMPREHENSIVE IN ACCORDANCE
WITH THE UNDERSTANDING OF AS- SALAFIŞ-ŞĀLIĤ

FOURTH PRINCIPLE

THE TARGET OF OUR STRUGGLE IS THE DEVOTION OF 'MANKIND' TO
ALLĀH ALONE BY THE RE-ESTABLISHMENT OF THE KHILĀFAH UPON THE
EARTH

FIFTH PRINCIPLE

OUR PATH IS IMĀN, HIJRAH AND JIHĀD FĪ SABĪLILLĀH
(Faith, Emigration and Struggle in the Way of Allāh)

SIXTH PRINCIPLE

OUR PROVISIONS ARE:

1. ʿILMU AND TAQWĀ
(Knowledge (Faith) and Fear – of Allāh)
2. YAQĪN AND TAWAKKUL
(Certitude in conviction and Complete Trust in Allāh)
3. SHUKŪR AND ŞABR
(Thankfulness and Patience)
4. A LIFE THAT IS ẒUHD AND PRIORITIZING THE HEREAFTER
(Abstention from materialism)
5. LOVE FOR JIHĀD FĪ SABĪLILLĀH AND LOVE TO DIE SHAHĪD
(martyrdom)

SEVENTH PRINCIPLE

OUR LOVE TOWARDS ALLĀH ﷻ, THE MESSENGER OF ALLĀH ﷺ AND THOSE
PEOPLE WITH FAITH

EIGHTH PRINCIPLE

OUR ENEMIES ARE THE SHAIṬĀN FROM AMONGST THE JINN AND THE
SHAIṬĀN FROM AMONGST 'MANKIND'

NINTH PRINCIPLE

THE BONDS OF OUR JAMĀ'AH ARE BASED ON COMMON PURPOSE, FAITH,
CONVICTION AND UNDERSTANDING TOWARDS THE DEEN

TENTH PRINCIPLE

OUR IMPLEMENTATION OF ISLĀM IS IN A PURE MANNER AND BALANCED
BY MEANS OF THE JAMĀ'AH THEN DAULAH AND THEN KHILĀFAH

IV. Brief Explanation:

PAGE (OR PART PAGE) MISSING

المنهج الحركي لاقامت الدين

AL MANHAJ AL ḤARAKĪ LI IQĀMATID-DEEN

(The Methodology of the Movement for the Establishment of the Deen)

I. Understanding

Al Manhaj al Ḥarakī li Iqāmatid-Deen contains explanations as systematic directive steps that must be taken in order to establish the Deen.

II. Function

The function of Al Manhaj al Ḥarakī li Iqāmatid-Deen is as a concrete, elaborative definition of Uṣūlul Manhaj al Ḥarakī li Iqāmatid-Deen and as the basic guidance for the preparation of Al Manhaj Al ‘Amaliy.

III. Stages (Phases, levels)

The stages contained within Al Manhaj al Ḥarakī li Iqāmatid-Deen are:

A. Preparation to establish the State.

1. Takwīnul Jamā‘ah (Formation of the Jamā‘ah)

- a. Formation of Al Qiyādah Ar-Rāshidah (the Rightly Guided Leadership)
- b. Formation of Qā‘idah Ṣalābah (Solid Base)
- c. Implementation of Tanzīm Sirrī (Organization Secrets [Confidences])
- d. Development of Imān (faith), As Sam‘u wa-ṭ Ṭā‘at (to hear and obey)
- e. ‘Amr Ma‘rūf wa’n-Nahī Munkar (advocating the good and forbidding the evil)
- f. Ḥisbah (verification - keeping everything in order within the laws of Allāh)

2. Takwīnul Quwwah (Formation of Strength)

- a. Tarbiyah (education/instruction)
- b. Da‘wah
- c. Process (progressive refinement) of Hijrah
- d. Process (progressive refinement) of Jihād

- e. Tajnīd (militaristic mobilization)
- f. Process (progressive refinement) of (the materialization of) Qā'idah Amīnah (Secure Base)
- g. Process (progressive refinement) of territory
- h. Diklat (abbreviation composed from the combination of 'pendidikan' [education] and 'latihan' [training]) field of education in Military Academy)
- i. Tamwīl (financing)
- j. Jāsūs (spying)
- k. Tansīq bainal Jamā'āt (coordination between groups)

3. **Istikhḍām al Quwwah** (Utilization of Strength)

- a. Da'wah (Indhār - admonition)
- b. Jihād Musallah (perform jihād with the use of weaponry)

B. **Maintenance of State**

1. **Takwīn al-Daulah** (Formation of the State)

- a. Tanzīm (Ḥukūmiy) – (Organization of State/government)
- b. Tajnīd (militaristic mobilization)
- c. Jihād
- d. Taḥkīm (arbitration)
- e. Tamwīl
- f. Management of the Islāmic society
- g. Tarbiyah

C. **Tathbīt al-Daulah** (Substantiation of the State)

D. **Tansīq bain al-Duwal** (coordination between States)

E. **Establishment of the Khilāfah**

المنهج العملي لاقامت الدين

AI MANHAJ AL °AMALIY LI IQĀMATID-DEEN (GENERAL OPERATIONAL GUIDELINES)

(The Methodology of the Practice for Establishing the Deen)

I. General understanding

Al Manhaj Al °Amaliy li Iqāmatid-Deen contains (comprises) the meaning of (The Methodology of the Practice for Establishing the Deen - *General Operational Guidelines*).

1. *Guidelines* refers to the approximate direction of understanding that must be taken in order to reach a predetermined objective.
2. *General* carries two understandings:
 - a. That the 'guidelines' are broadly fixed outlines that allow for the development of opportunities and the initiatives of those functionaries in the field.
 - b. That the 'guidelines' are generally applicable to all functionaries within the environment of the jamā'ah.
3. *Operation(s)al*: Refer to point IV. 1. D. i. and ii.

II. Basic Considerations

1. Al Manhaj Al °Amaliy is built upon:
 - a. Uṣūlul Manhaj al Ḥarakī and Al Manhaj al Ḥarakī.
 - b. The qualities and purposes of a jamā'ah.
 - c. Objective realities: itself, the enemy and the environment.
2. Al Manhaj Al °Amaliy will 'hopefully be intended' to be fixed for a specified period of time. It is anticipated that unexpected events will not change or damage Al Manhaj Al °Amaliy.
3. Al Manhaj Al °Amaliy will always be between *necessity* and *possibility*. *Necessity* carries the meaning of obligation towards Al Manhaj Al °Amaliy. *Possibility* means: - Possible (can possibly be undertaken)

- Probable (capable)
- Preferable (advantageous or not)

III. Scope:

1. Al Manhaj Al 'Amaliy encompasses two issues:
 - a. Operational strata
 - b. Organizational structure
2. Operational strata and organizational structure possess a very close reciprocal relationship. This implies that the established organizational structure is expected to be capable of controlling a well-established operational strata. And, it is intended that the operational strata be in accordance with the capabilities of the organization.

IV. Operational Strata

1. **Understanding:**
 - a. Its *strategy* encompasses the general pattern of understanding in order to concentrate, process and direct all resources in order to attempt to achieve general long term goals.
 - b. Its *tactics* encompasses the understanding of the mobilization of resources in order to achieve specific short-term objectives in a particular field.
 - c. *Tactics* are strategies on a smaller scale.
 - d. *Operations*.
 - i. Dictionary understanding:
 - Dissection.
 - Movement to overcome a bad situation by providing services that construct.
 - ii. 'Askariy (Military) understanding:
 - All endeavors, activities and actions that apply/utilize elements of power pursuant to a plan (or plans) that is (are) guided/directed by relationships of space and time.
- Elements of Strength (quality):
- Power of movement,
 - Strike power,
 - Flexibility.
- Elements of Strength (quantity):
- Physical: (mobility, use of weaponry, physical endurance).

- Non-physical: (conviction, thinking, knowledge, management).
- iii. Plan: the stated operation must be planned and follow the plan without removing initiative.
- iv. Directed: a certain network operating beneath the control of an operational leader.
- v. Space and time: place and time must be clear.

2. The Procedure for the Determination of Strata Operation (in broad terms)

- a. See, examine and investigate all aspects of life within one's own body (that of the jamā'ah), the enemy and the surroundings.
- b. Choose between those aspects of life that will bring about potential power (strength).
- c. Uncover and realize that potential power into becoming an effective/concrete power.

3. The Procedure for the Determination of Strata Operation (in detail)

- i. See, examine and investigate all aspects of life within one's own body (jamā'ah), the enemy and the surroundings.
- ii. Look carefully and honestly at our potential power and the effective power that we possess.
- iii. Determine the target points of the enemy and the surroundings in order to work on our goals.
- iv. Make program plans and programs for operational plans.
- v. Explanations and discussions about c. (above) between the leadership and the selected person.
- vi. Final test.
- vii. Determination of strata operations.
- viii. Implementation and control.

4. Operational Control

Operational control functions to secure the target or objective.

- A. Principle: based upon:
 - a. Cycle control.



b. Functional coordination:

- Principle benefit: each activity leads to the achievement of targets that qualify as fulfilling within the overall relationship.
- Principle of management: there is synchronization with other activities.
- Source of capability: executor of 'mankind' and facilities.
- Time: dependent upon the source of capability and the field.

B. Important matters that must be remembered within networks.

- a. Activity: implementation of a real task. This matter was revealed in space and time, which means that space and time are the carrying out of the tasks.
- b. Apparent activity: that a specific activity never stands alone (always dependent upon each other).
- c. Occurrence: (its element consists of conditions and situations).

ACTIVITY

OCCURRENCE (EVENT) $\longleftrightarrow$ OCCURRENCE (EVENT)

An activity must set out from a starting point until a finishing point.

- d. Starting point and finishing point must be clear.
- e. The network has three forms:
 - A core network (centralization)
 - A network with many (decentralized) restrained cores
 - A network with many (decentralized) unrestrained cores
- f. Operational classifications:
 - i. Intelligence operations.
 - ii. Power expansion operations.
 - iii. Power utilization operations.
 - iv. Combat operations.

POWER DEVELOPMENT OPERATION.

Power development operations consist of a specific lengthy process that encompasses the development and management of power potential, until by means of the drawing out of that power potential it becomes an effectively operational power and is prepared for use within operations requiring power and combat operations.

- These operations include Diklat, personal development and Territorial development.
- These operations are carried out both before, during and after the establishment of the State.

1. Diklat¹¹

Understanding:

- a. Diklat is and constitutes an important part of personal development.
- b. Diklat is a process that starts from selection, recruitment, instruction, education and discipline up to and by means of field trials under supervision in order to obtain personnel who possess skills, loyalty and are able to work effectively and efficiently.

Classification:

- a. Preparedness of physical skills in the use of weaponry.
- b. Tactical thinking.
- c. Strategic thinking.
- d. Leadership insights.

Purpose:

- a. In order to obtain personnel who are skilled, loyal and able to work effectively and efficiently.
- b. In order to achieve a genuine comparison between those personnel who are able to bear the duties that must be borne.
- c. In order to provide backup personnel (power) in preparation for the replacement of personnel who are lost or destroyed.

Basic policies:

- a. Diklat always endeavors to ensure the availability of personnel who are capable of performing tasks/duties at every level of operation.

¹¹ Diklat = abbreviation composed from the combination of “pendidikan” [education] and “latihan” [training].

- b. Diklat section staff are given full authorization in terms of meaning a controllable decentralization within the management or execution of Diklat by always observing Uṣūlul Manhaj, Al Manhaj Al Ḥarakī and Al Manhaj Al °Amaliy.
- c. The curriculum is always analyzed and evaluated so that it is in accordance with the already intended features and purposes.
- d. The number of Diklat participants is determined on the basis of the amount of concrete operations and future estimates.

Procedure:

- a. Diklat section staff are responsible for the implementation of all aspects related with Diklat, and this matter encompasses:
 - i. Starting process that consists of total planning, makes way for a place and provides accommodation.
 - ii. The procedure for the implementation that encompasses determination of the training (diklat) level, the selection procedure and recruitment, the curriculum and daily implementation.
 - iii. The procedure for the distribution of graduates: there must be agreement by relevant parties.
- b. Daily summary of the training participants to be made known to the involved parties after having been reported to the central leadership.
- c. Diklat section staff to carry out evaluations with the involved parties beneath the central leadership supervision.
- d. Full report.

2. Personnel development.

Understanding:

Personnel development contains the import of jamā'ah member development.

Branches:

- a. Ta'lim (instruction/recruitment).
- b. Tarbiyah.
- c. Tajnīd.
- d. Ḥisbah.

3. Territorial development.

Understanding:

- a. Territorial development is the development of a region that is aimed at being a region of potential power.
- b. The scope of territorial development is able to encompass a national region or part thereof or outside of that.
- c. Territorial development is carried out continuously both before, during and even after the process of State establishment.
- d. Territorial development is carried out by all members of the jamā'ah by means of a Qā'idah Ṣalābah (Solid Base) as the core executive.

Objects that are worked on:

- a. Geography:
 - i. Regional classification:
 - Borders
 - Domains
 - Land
 - Weather, seasons, wind
 - Roadways
 - Natural resources
 - ii. State and regional division
 - iii. Preparation of regions as (places of) support for the use of power operations and combat operations.
 - iv. Preparation as the basis for a region.
- b. Demography:
 - i. Qualitative and quantitative assessment of the inhabitants (population).
 - ii. Analysis of threats, obstacles, problems and challenges.
 - iii. Arranging or directing the inhabitants toward conditions and situations that are favorable to us.
- c. Social conditions: Encompasses assessment, direction and the enhancement of '*ipoleksosbudmil*' (ideologi-politik-ekonomi-sosial-budaya-militer---ideological-political-economic-social-cultural-military), religion, science and technology.
- d. Other.

Areas of territorial development

- a. Tarbiyah Rasmiyah (Formal education).
- b. Da'wah.
- c. Implementation of Tadbīrul Maidān (Field management).
- d. Implementation social support conditions.

4. **Economic development**
5. **Tansīq bainal Jamā'āt (coordination between groups)**

6

النظام الاساسي

AN-NIZĀM AL ASĀSIY

(FOUNDATION REGULATIONS – THE STATUTES)

INTRODUCTION

إن الحمد لله نحمده ونستعينه ونستغفره، ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا، من يهده الله فلا مضل له، ومن يضلل فلا هادي له، وأشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمداً عبده ورسوله. ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾ آل عمران : ١٠٢ ﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾ النساء : ١ ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾ الأحزاب : ٧٠-٧١: أما بعد : فَإِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ وَخَيْرُ الْهُدَى هُدَى مُحَمَّدٍ ﷺ وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا وَكُلُّ مُحَدَّثَةٍ بَدْعَةٌ وَكُلُّ بَدْعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ فِي النَّارِ

All Praise is for Allāh ﷻ. We praise, ask for help and forgiveness as well as protection from Him from all forms of evil within ourselves and from our various contemptible acts. Whomsoever is given guidance by Allāh, then there is no-one who is able to lead 'him' astray. And whomsoever is lead astray by Allāh, then there is no-one who will be able to give guidance towards 'him'. I bear witness that there is no 'God' (that has the

right to be worshipped) except Allāh alone, no partners with Him, and I bear witness that Muḥammad (ﷺ) is His servant and Messenger. O you who believe! Fear Allāh as He should be feared, and die not except in a state of Islām (as Muslims) with complete submission to Allāh.¹² O mankind! Be dutiful to your Lord, who created you from a single person, and from him He created his wife, and from them both He created many men and women and fear Allāh through whom you demand your mutual (rights), and (Do not cut the relations of) the wombs (kinship). Surely, Allāh is ever an All-Watcher over you.¹³ O you who believe! Keep your duty to Allāh and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allāh and His Messenger (ﷺ) he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise).¹⁴ “In truth the best of words is the Book of Allāh, and the best guidance is the guidance of Muḥammad ﷺ, and the worst of things is to invent new things, and every invented thing is bid‘ah (innovated matter) and every bid‘ah is misguidance and every misguidance is in the hellfire”.¹⁵

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ الذَّارِيَاتُ : ٥٦ ﴿﴾

And I (Allāh) created not the jinns and humans except they should worship Me (alone).¹⁶

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَبْلُوَكُمْ فِي

مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ ﴿١٦٥﴾

And it is He who has made you generations coming after generations, replacing each other on the earth. And He has raised you in ranks, some above others that He may try you in that which He has bestowed on you.

¹² Sūrah Āl ‘Imrān (3), ayāh 102.

¹³ Sūrah An-Nisā’ (4), ayāh 1.

¹⁴ Sūrah Al Aḥzāb (33), āyāt 70-71.

¹⁵ Hadīth ṣaḥīḥ, narrated by Abū Dāwūd no. 2118, An-Nasā’ī III/104-105, Ad Dārimī II/142, Aḥmad I/293, 393, 432, ‘Abdur-Razzāq 10449, At Tayālīsī 338, Al Ḥakīm II/182-183, Al Baihaqī VII/146 from the companion ‘Abdullāh bin Mas‘ūd رَضِيَ اللَّهُ عَنْهُ. (Refer Kutaib Khutbatul Hājah by Shaikh Muḥammad Nāṣir ud Dīn al ‘Albānī رَحِمَهُ اللَّهُ)

¹⁶ Sūrah Adh-Dhāriyāt (51), ayāh 56.

*Surely your Lord is swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.*¹⁷

﴿ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ ۚ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ ﴾

*He (Allāh) has ordained for you the same Deen (Islām) which He ordained for Nūḥ (Noah), and that which We have inspired in you (O Muḥammad ﷺ), and that which We ordained for Ibrāhīm (Abraham), Mūsā (Moses) and ʿĪsā (Jesus) saying you should establish the Deen, and make no divisions in it. Intolerable for the Mushrikūn, is that to which you (O Muḥammad ﷺ) call them. Allāh chooses for Himself whom He wills, and guides unto Himself who turns to Him in repentance and in obedience.*¹⁸

لا تزال طائفة من أمتي ظاهرين على الحق حتى يأتي أمر الله بهم ظاهرين (رواه البخاري)

*A group of my community will remain constant upon the truth until the command of Allāh becomes clear.*¹⁹

Indeed, in truth, ‘mankind’ is the created being of Allāh ﷻ who is obligated to worship Him only by means of the guidance of the Sharīʿah and in the manner and sunnah of His Prophet ﷺ.

As the servant (and slave) of Allāh, in truth ‘mankind’ is the best of creation raised by His Creator to be the khālifah (caliph) upon the face of the earth with the provisions to run, enforce and uphold the Deen of Allāh within all systems of life in an orderly, regulated and assembled (in jamāʿah) manner.

In the meantime, in order to realize the orderly and organized managerial fundamentals of Jamāʿah Islāmīyah within the achievement of the establishment of the

¹⁷ Sūrah Al Anʿām (6), ayāh 165.

¹⁸ Sūrah Ash-Shūra (42), ayāh 13.

¹⁹ Narrated by Bukhārī. (9.414 Arabic-English translation)

Khilāfah ‘alā Minhajin-Nubūwah (Caliphate in the Manner of the Prophethood), which guarantees the implementation of Islāmic law in its totality, the creation of security and peace in the purifying of service towards Allāh ﷻ, the collapse of polytheism, falsehood (that which is invalid) and injustice (tyranny) upon the earth as well as guidance of ‘mankind’ to the pinnacle of *akhlāq* (original pure behavior, ‘morality’) and civilization, and so An-Nizām Al Asāsiy, these Statutes, without ignoring the establishment of harmonious relations between like Jamā‘āt minal Muslimīn.

CHAPTER I

NAME, IDENTITY AND LOCATION

Section 1

This jamā'ah is called "Al Jamā'ah Al Islāmīyah".

Section 2

1. This jamā'ah constitutes "Jamā'atun Minal Muslimīn" (A jamā'ah from and of the Muslims).
2. This jamā'ah is world-wide.

Section 3

The central position of the jamā'ah is at a certain place that fulfills the terms.

CHAPTER II

PRINCIPLES, OBJECTIVES AND THE PATH OF THE STRUGGLE

Section 4

1. This jamā'ah is based upon Al Qur'ān and As-Sunnah in accordance with the understanding of As-Salafuṣ-Ṣāliḥ (the Pious Predecessors).
2. The objective of this jamā'ah's struggle is to realize the establishment of Daulah Islāmīyah (Islamic State) as the basis for the formation of the return of Khilāfah 'alā Minhajin-Nubūwah.

Section 5

In order to achieve the objective, the jamā'ah's path is: da'wah, tarbiyah, 'amr bi'l ma'rūf wa'n-nahī 'an il munkar (enjoining what is righteous and forbidding what is evil), hijrah, and jihād fī sabīlillāh.

CHAPTER III

TANZĪM

(ORGANIZATION)

Section 6

1. The jamā'ah is lead by an Āmir.
2. Within the implementation of his duties, the Āmir is assisted by Majālis Qiyādah (Command [leadership] councils), Majlis Shur'ā (Consultative council), Majlis Fatwā (Legislative council) and Majlis Ḥisbah (Decision council).
3. The Majālis Qiyādah consists of: Majlis Qiyādah Markazīyah (Central Command Administration), Majlis Qiyādah Mantīqīyah (Regional Command Administration), and Majlis Qiyādah Wakālah (Proxy Region Command Administration).

CHAPTER IV

IMĀRAH

(OFFICE OF THE ĀMIR)

Section 7

The Āmir is elected and placed in office by the Majlis Shur'ā.

Section 8

1. The Āmir accepts the mubāyā'āt (pledges of allegiance) of the members (of the jama'ah).
2. The Āmir appoints and dismisses: members of the Majlis Shur'ā (Consultative council), members of the Majlis Qiyādah Markazīyah (Central Command Administration), members of the Majlis Fatwā (Legislative council) and members of the Majlis Ḥisbah (Decision council).
3. The Āmir implements mushāwarāt (consultative meetings/deliberations) of the Majālis to the level of Markaz.

4. The Āmir receives infāq (spending, giving – can be understood as a maintenance tithe²⁰) from members of the jamā'ah both that which is routine and that which is incidental.
5. The Āmir delivers sanctions and performs ta'dīb (disciplinary punishment) upon members of the jamā'ah who have violated/transgressed the rules of the jamā'ah.
6. The Āmir maintains relationships (connections) with other parties (groups) who are considered to be beneficial to the jamā'ah.

Section 9

1. The Āmir leads the management of the jamā'ah.
2. The Āmir, within the leadership management of the jamā'ah holds consultative meetings with the Majlis Shur'ā and or the Majālis Qiyādah and or the Majlis Fatwā and or the Majlis Ḥisbah.
3. The Āmir delivers tarbiyah to members in order that they understand and practice the teachings of Islām.
4. The Āmir provides for and protects the members as well as paying attention to their safety.
5. The Āmir implements that from the Sharī'ah of Islām that it is already possible to be carried out.
6. The Āmir appoints temporary functionaries whenever there are obstacles for those who (normally) carry out those duties.

Section 10

The tenure of the Āmir ceases (finishes, ends) because of:

- a. Death.
- b. And or defined as incompetent (through sickness or enfeeblement).
- c. And or dismissed by the Majlis Shur'ā after there has emerged and is clearly apparent proof of the practice of kufr (disbelief) (kufrān bawāḥan – open disbelief).
- d. Proven to have been subject to outside pressure to the point whereby he is too weak to manage the jamā'ah in accordance with the intentions of Sharī'ah.

²⁰ Translator: *Oxford English Dictionary*, 2nd Edition, Version 4.0 Publisher: Oxford University Press, *Tithe*: 1.B.1 The tenth part of the annual produce of agriculture, etc., being a due or payment (orig. in kind) for the support of the priesthood, religious establishments, etc.; spec. applied to that ordained by the Mosaic law, and to that introduced in conformity therewith in England and other Christian lands. (The latter sense appears first in quotes.) Also, in recent use, in certain religious denominations: a tenth part of an individual's income which is pledged to the church. (Cf. *tithe* v.2 1b, 2.) a.B.1.a in sing. Unlike in Judaism or some of the Christian denominations, Infāq within Islām is 2½%.

CHAPTER V

MAJĀLIS QIYĀDAH

(COMMAND COUNCILS)

Section 11

1. Members of the Majālis Qiyādah Markazīyah are elected and appointed by the Āmir.
2. The Qā'id of the Majālis Qiyādah Manṭiqīyah is from the members of the Majālis Qiyādah Markazīyah.
3. The members of the Majālis Qiyādah Manṭiqīyah are elected and appointed by the Qā'id of the Majālis Qiyādah Manṭiqīyah with the approval of the Āmir.
4. The Qā'id of the Majālis Qiyādah Wakālah is elected and appointed by the Qā'id of the Majālis Qiyādah Manṭiqīyah with the approval of the Āmir.
5. The members of the Majālis Qiyādah Wakālah are elected and appointed by the Qā'id of the Majālis Qiyādah Wakālah with the approval of the Qā'id of the Majālis Qiyādah Manṭiqīyah.

Section 12

1. The Majālis Qiyādah constitute the Āmir's assistants within the implementation of managerial duties in accordance with each of their authoritative and functional levels.
2. The Majālis Qiyādah beneath Qiyādah Markazīyah have the right to make decisions viewed to be in accordance with each of their authoritative and functional levels.
3. The Majālis Qiyādah Markazīyah issues ordinances in order to ensure the fluidity of the jamā'ah's management.

Section 13

1. A member of the Majālis Qiyādah Markazīyah has his tenure terminated because of death or dismissal by the Āmir.
2. A member of the Majālis Qiyādah Manṭiqīyah has his tenure terminated because of death or as a result of dismissal by the Qā'id of the Majālis Qiyādah Manṭiqīyah with the approval of the Āmir.
3. The Qā'id of the Majālis Qiyādah Wakālah has his tenure terminated because of death or as a result of dismissal by the Qā'id of the Majālis Qiyādah Manṭiqīyah with the approval of the Āmir.

4. A member of the Majālis Qiyādah Wakālah has his tenure terminated because of death or as a result of dismissal by the Qā'id of the Majālis Qiyādah Wakālah with the approval of the Qā'id of the Majālis Qiyādah Mantīqīyah.

Section 14

The procedure for changing the Majālis Qiyādah and of its embodiment has not yet had its ordinances specified and will be set in its arrangement.

CHAPTER VI

MAJLIS SHUR'Ā

(CONSULTATIVE COUNCIL)

Section 15

1. The members of the Majlis Shur'ā are composed from the Dhū-°Ilmīn (possessors of knowledge), the Dhū-Mālin (possessors of wealth), the Dhū-Shawqatīn (possessors of yearning/desire) and those individuals who possess expertise within specific members from within the jamā'ah.
2. The members of the Majlis Shur'ā are appointed by the Āmir.
3. The members of the Majlis Shur'ā number 7 people who consist of:
 - a. 3 (three) people who are assigned by the Āmir.
 - b. 4 (four) people who are nominated by the Qā'id of the Mantīqah (region).
4. The Rais (head) of the Majlis Shur'ā is appointed by the Āmir upon the basis of the consensus of the members of the Majlis Shur'ā.

Section 16

1. The Majlis Shur'ā is appointed and dismissed by the Āmir.
2. The Majlis Shur'ā drafts changes to An-Nizām Al Asāsiy and the drafting of edicts.
3. The Majlis Shur'ā has the right to put forward proposals relating to the management of the jamā'ah.
4. The Majlis Shur'ā arranges a global evaluation for the management of the jamā'ah.

Section 17

Members of the Majlis Shur'ā have their tenure terminated because of death, legitimately defined as enfeebled or dismissal by the Āmir.

CHAPTER VII

MAJLIS FATWĀ

(LEGISLATIVE COUNCIL)

Section 18

1. Members of the Majlis Fatwā are composed of members from within the jamā'ah who are Dhū-ʿIlmīn and who steadfastly hold to Al Qur'ān and As Sunnah.
2. Members of the Majlis Fatwā are elected and appointed by the Āmir.
3. Members of the Majlis Fatwā number a minimum of three people.

Section 19

1. The Majlis Fatwā strengthens and posits the decisions of the Āmir.
2. The Majlis Fatwā is obligated to submit answers to the questions of the Āmir and has the right to submit proposals to the Āmir.

Section 20

The terms of the members of the Majlis Fatwā ends because of death, legitimately defined as enfeebled or dismissal by the Āmir.

Section 21

(MISSING)...by means of scholars (ʿulamāʾ) from outside of the jamā'ah who are viewed as thiqah (reliable) and ʿalīm (knowledgeable, scholar).

CHAPTER VIII

MAJLIS HİSBAH

(DECISION COUNCIL)

Section 22

1. The Rais and members of the Majlis Hisbah are elected and appointed by the Āmir from amongst the members of the jamā'ah.
2. The members of the Majlis Hisbah number a minimum of three people.

Section 23

1. The Majlis Hisbah performs control functions towards the Āmir and his assistants as well as for all of the jamā'ah's members in connection with the management of the jamā'ah and individual actions.
2. The Majlis Hisbah suggests to the Āmir about the form of sanctions and discipline concerning violations carried out by the Āmir's assistants as well as the jamā'ah's members in connection with management of the jamā'ah and individual actions.
3. The Majlis Hisbah forms a court if the violation was carried out by the Āmir.
4. Concerning issues of violation by the Āmir that must be prevented, the Majlis Hisbah requests that the Majlis Shur'a holds a special session in order to stop the Āmir.

Section 24

The tenure of members of the Majlis Hisbah are terminated because of death, legitimately defined as enfeebled or dismissal by the Āmir.

CHAPTER IX

MUSHĀWARAH

(CONSULTATION)

Section 25

1. A comprehensive mushāwarah, comprising Majlis Shurʿā, Majālis Qiyādah Markazīyah and Majlis Ḥisbah respectively, is held approximately once a year and is attended by the Āmir or a person designated by him.
2. A mushāwarah of the Majlis Shurʿā or the Majlis Ḥisbah is able to be held at any time upon request from a third of the members of those respective majālis.

Section 26

A mushāwarah of the Majlis Fatwā is held approximately every three months and is attended by the Āmir or a person designated by him.

Section 27

A mushāwarah of the Majālis Qiyādah below the Majālis Qiyādah Markazīyah is governed by the respective qāʿid.

Section 28

1. Those mushāwarāt are determined to be sound whenever they are attended by at least two thirds of the number of the respective majālis.
2. Whenever a quorum of two thirds cannot be achieved then it is postponed for a period of seven days.
3. Whenever, after having once postponed the quorum because an attendance of two thirds was not met, then the mushāwarah will be continued by the number of mushāwarah members who attend.
4. In an emergency the Āmir and or the members of the majlis assisting the Āmir may take the initiative to hold a mushāwarah that could possibly be carried out.
5. The decision of the mushāwarah is held to be sound whenever it is approved by the majority vote.

6. In connection with the mushāwarah of the Majālis Qiyādah Markazīyah, their decisions are held to be sound and besides that, having already been approved by the majority, they must have obtained the approval of the Āmir.
7. Whenever a difference occurs between the opinion of the majority and the opinion of the Āmir, then the decision is given to the opinion of the Āmir.

Section 29

A mushāwarah attended by the Āmir and all assistants of the Āmir from the majālis is held at any time if deemed necessary.

CHAPTER X

MEMBERSHIP

Section 30

Anyone may become a member of the jamā'ah provided that:

- a. 'His' religion is Islām and 'his' °aqīdah is as (that of) As-Salafuṣ-Ṣāliḥ and 'he' is prepared to carry out °ibādah that is free from bid'ah (innovation within °ibādah) and khurāfāt (superstition).
- b. 'He' understands the teachings of Allāh and His Messenger ﷺ about jamā'ah.
- c. 'He' understands and is able to accept Uṣūlul Manhaj al Ḥarakī li Iqāmatid-Deen.
- d. 'He' undertakes mubāya'ah (pledge of allegiance – makes a bai'at) directly with the Āmir of the jamā'ah or by means of a letter, or towards a person appointed by him.
- e. Must be mature (after puberty)
- f. After going through the stages of tamḥīṣ (selection through examination).

Section 31

Obligations of a member of the jamā'ah:

- a. As-Sam'a wa't-Ṭā'at (hear and obey) to the Āmir according to one's capabilities within matters that are not immoral.
- b. Obey the regulations of the jamā'ah.
- c. Request permission from the Āmir and/or the respective mas'ūl (responsible leader) for those who are duty bound in the jamā'ah's endeavors when there are elderly.
- d. Not to undertake anything that will effect and disadvantage the jamā'ah.
- e. Assist the Āmir when he is right and rectify him when he makes a mistake.

- f. Support and protect the Āmir.
- g. Mutually support and protect fellow members.

Section 32

The rights of Jamā'ah members:

- a. To receive guidance in the understanding and practice of Islām's teachings.
- b. To receive attention towards their social welfare.
- c. To confer views, suggestions and corrections to the management of the jamā'ah at the various levels.
- d. To be elected and appointed as a mas'ūl and or mudabbir (leader).
- e. To be protected by the jamā'ah.

Section 33

Membership no longer exists if membership requirements are not met.

CHAPTER XI

FINANCES

Section 34

The source of the jamā'ah's finance is infāq, ṣadaqah, zakāt, ḥalāl sources as well as other sources that are acceptable on the basis of ijtihād (independent judgement).

Section 35

The budget of and for the jamā'ah is fixed every year by the muṣhāwarah of the Majālis Qiyādah Markazīyah and followed by the Majlis Shur'ā, the Majlis Fatwā as well as the Majlis Ḥisbah.

Section 36

1. The regulations for financial sharing arrangements between the marākiz (sing. Markaz – office, post, branch) and all levels and ranks below them are arranged within the regulations.

2. The financial sources and property as well as their regulations that have not been arranged or set in previous sections, are stipulated in notices.

CHAPTER XII

ECONOMY

Section 37

Matters that are connected with economic issues will be arranged within regulations.

CHAPTER XIII

EDUCATION

Section 38

Matters that are connected with educational issues will be arranged within regulations.

CHAPTER XIV

RELATIONSHIPS

Section 39

1. Relations between the majālis of the Āmir's auxiliaries may be conducted with the knowledge of the Āmir.
2. Relations between the Majālis Qiyādah Mantīqīyah may be conducted with the knowledge of the Āmir.
3. Relations between the Majālis Qiyādah Wakālah may be conducted with the knowledge of the Qā'id of the Majālis Qiyādah Mantīqīyah.
4. Relations between management groups below the Majālis Qiyādah Wakālah are regulated by a mushāwarah between the Majālis Qiyādah Wakālah.
5. Relations between members are regulated by the discretion of the various mas'ūl of those members.

Section 40

1. Relations between the Majālis Qiyādah Mantīqīyah and the Āmir, and or the Majālis that assist the Āmir may be carried out by means of or with the knowledge of the Qā'id of the Majālis Qiyādah Mantīqīyah. Relations between the Qā'id of the Majālis Qiyādah Wakālah and the Āmir and or the Majālis that assist the Āmir may only be carried out with the permission of the Qā'id of the Majālis Qiyādah Mantīqīyah.
2. Relations between the Majālis Qiyādah Wakālah and the Qā'id and or the members of the Majālis Qiyādah above them may be carried out by means of or with the knowledge of the Qā'id from the various levels.

Section 41

1. Relations between other Islāmic Jamā'āt which possess the same principles and purposes, are on the basis of mutual brotherhood, mutual cooperation and mutual respect.
2. All of the Qā'id may have relations with Jamā'āt and other institutions with the permission of the Āmir.
3. Each member of the jamā'ah may have relations with parties outside of the jamā'ah, which impact upon the jamā'ah, with the permission of the Āmir.
4. Each member of the jamā'ah may give speeches towards parties outside of the jamā'ah with the knowledge of the relevant Qā'id and it is obligatory to deliver reports to those Qā'id.

CHAPTER XV

CHANGES AND ADDITIONS

Section 42

1. A mushāwarah in order to draft changes to An-Nizām Al Asāsiy must be attended by at least two thirds of the number of members of the Majlis Shur'ā.
2. Drafting changes to An-Nizām Al Asāsiy are deemed to have fulfilled the requirements for proposal to the Āmir if approved by more than half of the Majlis Shur'ā.
3. Drafting changes to An-Nizām Al Asāsiy are deemed to be sound (valid) as new An-Nizām Al Asāsiy whenever approved by the Āmir.

Section 43

An-Nizām Al Asāsiy will be implemented gradually in accordance with the prevalent conditions.

EXPLANATIONS

General Explanations

1. An-Nizām Al Asāsiy are presented as one of the managerial platforms (foundations) in order to realize (achieve) the jamā'ah within the framework of Iqāmatid-Deen.
2. An-Nizām Al Asāsiy consists of the muqaddimah (introduction), the main body and explanations.
3. The muqaddimah contains the formulative definition of 'mankinds' life principles and the composition of the obligations of Iqāmatid-Deen within a jamā'ah.
4. The main body of An-Nizām Al Asāsiy consists of 15 chapters and 43 sections about:
 - The identity and characteristics of the Jamā'ah.
 - Tanzīm and Imārah.
 - Broadly outlined devices and working mechanisms.
 - Changes and additions.
5. If there are differences of understanding within An-Nizām Al Asāsiy, then what acts as the point of reference is An-Nizām Al Asāsiy validated on the 24th of Rajab 1416 H/17th of December 1995 M.

Explanations of the Sections and Paragraphs

- Section 1: Already clarified.
- Section 2: The Jamā'atul minal Muslimīn or as it is also known the Jamā'atun min Ba'ḍil Muslimīn (A group of some of the Muslims) is a jamā'ah or organization that is in accordance with the guidance of Al Qur'ān and As-Sunnah and whose members consist of some of the Muslims (only), not all of the Muslims in the world and who acknowledge the existence of other Jamā'āt Islāmīyah who are all based upon Al Qur'ān and As-Sunnah.

PAGE MISSING

- Directly.
- Indirectly

What is meant by directly are those people who will declare (attest) their mubāyā[°]āt (sing: mubāya[°]ah) directly in front of (with, to) the Āmir, whilst holding the hand of the Āmir (except non-maḥram women) whilst he is stipulating the content of the mubāya[°]ah, and then the person (who is undertaking the mubāya[°]ah) makes ‘his’ pledge of allegiance to fulfill it.

And what is meant by indirectly is that the Āmir deputizes a person to undertake the above procedure. Or by means of a letter, it is implemented by observing the conditions.

- Section 9: Already explained.
- Section 10: Kufrān Bawāḥan (openly revealed disbelief) is deeds of disbelief that invalidate Islām and or some deeds of the major sins.
- Section 11: Already explained.
- Section 12: Already explained.
- Section 13: Already explained.
- Section 14: Already explained.
- Section 15: What is meant by Dhū-°Ilmīn is a member of the jamā‘ah who possesses depth of knowledge of the Deen. What is meant by Dhū-Mālin is a member of the jamā‘ah who is wealthy and who possesses great desire within Iqāmatid-Deen (the establishment of the Deen). What is meant by Dhū-Shawqatīn is a member of the jamā‘ah who possesses influence within the community.
- Section 16: Majlis Shur’ā draws up drafts (in order to):
- a. Create a draft to alter An-Nizām Al Asāsiy.
 - b. Create draft declarations.
- Section 17: Already explained.
- Section 18: Already explained.

- Section 19: 1. What is meant by ‘strengthens and posits the decisions of the Āmir’ is the decisions of the Āmir that are already correct and which are not understood by the members of the jamā‘ah, and the Majlis Fatwā is tasked to explain that which strengthens their (the decisions) judiciousness. And whenever there is a policy/decision of the Āmir that deviates from the Sharī‘ah, then the Majlis Fatwā is obligated to correct it.
2. What is meant by questions and answers are the problems submitted by the Āmir that are related to issues of law for which there is not as yet clarity within the jamā‘ah, and it is obligatory for the Majlis Fatwā to answer based upon Al Qur’ān and As-Sunnah.
- Section 20: Already explained.
- Section 21: Already explained.
- Section 22: Already explained.
- Section 23: 1. What is meant by ‘control functions’ is safeguarding in order that deviation does not occur from the Āmir and his assistants and the members of the jamā‘ah.
2. The court formed by the Majālis Hisbah is only if infractions/violations are carried out by the Āmir, and this is because when infractions/violations are committed by other than the Āmir, then the solution is implemented by the various Qā‘id.
- Section 24: Already explained.
- Section 25: Already explained.
- Section 26: Already explained.
- Section 27: Already explained.
- Section 28: Already explained.
- Section 29: Already explained.
- Section 30: Already explained.
- Section 31: Already explained.
- Section 32: 1d. What is meant by mas‘ūl within this clause is the mas‘ūl of the jamā‘ah from the level of Āmir to the levels below him, and mudabbir is a functionary of the jamā‘ah from the level of markaz to the levels below it.
- Section 33: Already explained.
- Section 34: Already explained.
- Section 35: Already explained.
- Section 36: Already explained.
- Section 37: Already explained.
- Section 38: Already explained.
- Section 39: Already explained.

Section 40: Already explained.
Section 41: Already explained.
Section 42: Already explained.
Section 43: Already explained.

CLOSING

Alḥamdulillāh, by means of the permission and the taqdīr (decree) of Allāh, Al Jamā'ah Al Islāmīyah has succeeded in compiling General Guidelines for the Struggle that contains principles, direction and a program for the struggles even though it is still brief and wide ranging.

Because of that, these general guidelines, inshā'Allāh will be completed with further explanations according to necessity, until they are able to deliver a more comprehensive structuring, more complete and more adequate.

May Allāh bless this jamā'ah so as to be able to attain a greater part in bringing the Islāmic community closer to its purpose, the establishment of the Khilāfah 'alā Minhajin-Nubūwah, and the freeing from servitude to fellow slaves to strive for servitude to Allāh alone.

THE FORMATION OF AL QIYĀDAH AR-RĀSHIDAH (THE RIGHTLY GUIDED LEADERSHIP)

I. UNDERSTANDING:

1. Understanding

a. Linguistically:

Al Qiyādah means leadership.

Ar-Rāshidah means who follow the straight path.

b. Meaning of leadership technically:

The intent (meaning) of Rāshid (Al Qiyādah Ar-Rāshidah) that we aim at here is: The qualitative expertise and ability to influence (ta'thīr) and rouse (taḥrīḍ) other people by means of the way justified by Allāh and His Messenger ﷺ in order to realize the demands of Shari'ah.

2. Understanding the formation of Al Qiyādah Ar-Rāshidah:

The endeavors, activities and planned actions, organized and aimed towards by means of directing the source of capacity and force of the jamā'ah (as a process of construction) towards the formation of Al Qiyādah Ar-Rāshidah.

II. MASHRŪ'ĪYAH (LEGITIMACY)

1. Allāh decrees:

١ - يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ فَإِن

تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ

خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

*O you who believe! Obey Allāh and obey the Messenger (Muḥammad ﷺ), and those of you (Muslims) who are in authority. (and) if you differ in anything amongst yourselves, refer it to Allāh and His Messenger (ﷺ), if you believe in Allāh and in the Last Day. That is better and more suitable for final determination.*²¹

²¹ Sūrah An-Nisā° (4), ayāh 59.

٢ - هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ
الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿١٢٨﴾

*He it is who sent among the unlettered ones a Messenger (Muḥammad ﷺ) from among themselves, reciting to them His verses, purifying them, and teaching them the Book (this Qurʾān, Islāmīc laws and Islāmīc jurisprudence) and Al-Ḥikmah. And verily, they had been before in mainfest error;*²²

٣- لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ
بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٩﴾

*Verily, there has come unto you a Messenger (Muḥammad ﷺ) from amongst yourselves. It grieves him that you should receive any injury or difficulty. He (Muāammad ﷺ) is anxious over you, for the believers (he ﷺ is) full of pity, kind, and merciful.*²³

٤ - وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ ۚ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُمْ وَلَكِنَّ اللَّهَ
حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ
أُولَٰئِكَ هُمُ الرَّاشِدُونَ ﴿١٣٠﴾

*And know that, among you there is the Messenger of Allāh (ﷺ). If he were to obey you in much of the matter, you would surely be in trouble, but Allāh has endeared the faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience (to Allāh and His Messenger ﷺ) hateful to you. These! They are the rightly guided ones,*²⁴

²² Sūrah Al Jumūʿah (62), ayāh 2.

²³ Sūrah At-Taubah (9), ayāh 128.

²⁴ Sūrah Al Ḥujurāt (49), ayāh 7.

٥ - لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ

وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾

*Indeed in the Messenger of Allāh (Muḥammad ﷺ) you have a good example to follow for him who hopes in (the Meeting with) Allāh and the Last Day and remembers Allāh much.*²⁵

٦ - وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ﴿٢٢﴾

*And We made from among them (Children of Isrāʾīl), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our Āyāt (proofs, evidences, verses, lessons, signs, revelations, etc.).*²⁶

٧ - وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ

الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ الْمَالِ قَالَ إِنَّ اللَّهَ

أَصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مَلَكَهُ مَن يَشَاءُ

وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٣﴾ وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَن يَأْتِيَكُمُ التَّابُوتُ

فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ ءَالُ مُوسَىٰ وَءَالُ هَارُونَ تَحْمِلُهُ

الْمَلَائِكَةُ إِنَّ فِي ذَلِكَ لَآيَةً لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ ﴿٢٤﴾ فَلَمَّا فَصَلَ طَالُوتُ

بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَن شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَن لَّمْ يَطْعَمْهُ

فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرَبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ فَلَمَّا جَاوَزَهُ

هُوَ وَالَّذِينَ ءَامَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ

²⁵ Sūrah Al Aḥzāb (33), ayāh 21.

²⁶ Sūrah As-Sajdah (32), ayāh 24.

الَّذِينَ يُظُنُّونَ أَنَّهُمْ مُلْقُوا اللَّهَ كَم مِّن فِتْنَةٍ قَلِيلَةٍ غَلَبَتْ فِتْنَةٌ كَثِيرَةٌ بِإِذْنِ
 اللَّهِ ۗ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٢٤٨﴾ وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ
 عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٤٩﴾ فَهَزَمُوهُمْ
 بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَءَاتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا
 يَشَاءُ ۗ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَّفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو
 فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥٠﴾

And their Prophet (Samuel - *Ishmāwil*) said to them, “Indeed Allāh has appointed *Ṭālūt* (Saul) as a king over you.” They said, “How can he be a king over us when we are better fitted than him for the kingdom, and he has not been given enough wealth.” He said: “Verily, Allāh has chosen him above you and has increased him abundantly in knowledge and stature. And Allāh grants His Kingdom to whom He wills. And Allāh is All-Sufficient for His creatures’ needs, All-Knower.”

And their Prophet (Samuel) said to them: Verily! The sign of His Kingdom is that there shall come to you *At-Tābūt* (a wooden box), wherein is *Sakīnah* (peace and reassurance) from your Lord and a remnant of that which *Mūsā* (Moses) and *Hārūn* (Aaron) left behind, carried by the angels. Verily, in this is a sign for you if you are indeed believers.

Then when *Ṭālūt* (Saul) set out with the army, he said: “Verily! Allāh will try you by a river. So whoever drinks thereof, he is not of me, and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand.” Yet, they drank thereof, all, except a few of them. So when he had crossed it (the river), he and those who believed with him, they said: “We have no power This Day against *Jālūt* (Goliath) and his hosts.” But those who knew with certainty that they were to meet their Lord, said: “How often a small group overcame a mighty host by Allāh’s Leave?” And Allāh is with *Aṣ-Ṣābirīn* (the patient ones, etc.).

And when they advanced to meet Jālūt (Goliath) and his forces, they invoked: “Our Lord! Pour forth on us patience and make us victorious over the disbelieving people.”

So they routed them by Allāh’s leave and Dāwūd (David) killed Jālūt (Goliath), and Allāh gave him [Dāwūd (David)] the Kingdom [after the death of Tālūt (Saul) and Samuel] and Al-Ḥikmah (Prophethood), and taught him of that which He willed. And if Allāh did not check one set of people by means of another, the earth would indeed be full of mischief. But Allāh is full of Bounty to the ʿĀlamīn (mankind, jinns and all that exists).²⁷

٨ - يَتَأَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ ۚ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ

يَغْلِبُوا مِائَتَيْنِ ۚ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِّنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا

يَفْقَهُونَ ﴿١٥﴾

O Prophet (Muḥammad ﷺ)! Urge the believers to fight. If there are twenty steadfast persons amongst you, they will overcome two hundred, and if there be a hundred steadfast persons they will overcome a thousand of those who disbelieve, because they (the disbelievers) are people who do not understand.²⁸

2. Aḥādīth of the Prophet ﷺ:

١ - حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ الْمَرْزُوقِيُّ قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ أَخْبَرَنَا يُونُسُ عَنْ الزُّهْرِيِّ قَالَ أَخْبَرَنَا سَالِمُ بْنُ عَبْدِ اللَّهِ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ كُلُّكُمْ رَاعٍ وَزَادَ اللَّيْثُ قَالَ يُونُسُ كَتَبَ رُزَيْقُ بْنُ حُكَيْمٍ إِلَى ابْنِ شِهَابٍ وَأَنَا مَعَهُ يَوْمَئِذٍ بِوَادِي الْقُرَى هَلْ تَرَى أَنَّ أَجْمَعَ وَرُزَيْقُ عَامِلٌ عَلَى أَرْضٍ يَعْمَلُهَا وَفِيهَا جَمَاعَةٌ مِنَ السُّودَانِ وَغَيْرِهِمْ وَرُزَيْقُ يَوْمِئِذٍ عَلَى أَيْلَةٍ فَكَتَبَ ابْنُ شِهَابٍ وَأَنَا أَسْمَعُ يَأْمُرُهُ أَنْ يُجْمَعَ يُخْبِرُهُ أَنَّ سَالِمًا حَدَّثَهُ أَنَّ عَبْدَ اللَّهِ بْنَ

²⁷ Sūrah Al Baqarah (2), āyāt 247-251.

²⁸ Suarh Al ʿAnfāl (8), ayāh 65.

عَمَرَ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ الْإِمَامُ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالْمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا وَمَسْئُولَةٌ عَنْ رَعِيَّتِهَا وَالْخَادِمُ رَاعٍ فِي مَالِ سَيِّدِهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ قَالَ وَحَسِبْتُ أَنَّ قَدْ قَالَ وَالرَّجُلُ رَاعٍ فِي مَالِ أَبِيهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ وَكُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ (صحيح البخاري كتاب الجمعة ٨٤٤ و في صحيح مسلم كتاب الإمامة ٣٤٠٨ و في سنن الترمذي كتاب الجهاد ١٦٢٧ و في سنن أبي داود كتاب الخراج و الإمامة و الفئء ٢٥٣٩ و في مسند أحمد كتاب مسند الكثرين من الصحابة ٤٢٦٦)

Narrated from Bishr bin Muḥammad Al Marwazī who related that ‘Abdullāh told us that Yūnus from Az-Zuhrī who said from Sālim bin ‘Abdullāh from Ibn ‘Umar   from the Messenger of Allāh   who said: “All of you are Guardians.” and further Al-Laiṭh said that Yūnus said: Ruzaiq bin Ḥukaim wrote to Ibn Shihāb while I was with him at Wādī Al Qurā saying, “Shall I lead the Jumu‘ah prayer?” Ruzaiq was working on the land (i.e. farming) and there was a group of Sudanese people and some others with him; Ruzaiq was then the Governor of ‘Aila. Ibn Shihāb wrote (to Ruzaiq) ordering him to lead the Jumu‘ah prayer and telling him that Sālim told him that ‘Abdullāh bin ‘Umar had said, “I heard Allāh’s Messenger saying, “All of you are guardians and responsible for your wards and the things under your care. The Imām (i.e. ruler) is the guardian of his subjects and is responsible for them and a man is the guardian of his family and is responsible for them. A woman is the guardian of her husband’s house and is responsible for it. A servant is the guardian of his master’s belongings and is responsible for them.” I thought that he also said, “A man is the guardian of his father’s property and is responsible for it. All of you are guardians and responsible for your wards.”²⁹

²⁹ (Ṣaḥīḥ Al Buḫḥārī Book of Friday Prayer 844 and in Ṣaḥīḥ Muslim, Book of the Imārat 3408 and in Sunan at-Tirmidhī, Kitāb Al Jihād (Book of Jihād) 1627 and in Sunan Abī Dāwūd, Kitāb Al Kharāj wa’l Imārah wa’l Fa’I (Book of Tributes, Spoils, and Rulership) 2539 and in Musnad Aḥmad, Book of the Musnad Al Kathirīn min Aṣ-Ṣaḥābat, Tradition of the Abundance of the Companions 4266).

٢ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا لَيْثٌ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا - أَنَّ قُرَيْشًا أَهَمَّهُمْ شَأْنُ الْمَرْأَةِ الْمَخْزُومِيَّةِ الَّتِي سَرَقَتْ فَقَالُوا وَمَنْ يُكَلِّمُ فِيهَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا وَمَنْ يَجْتَرِئُ عَلَيْهِ إِلَّا أُسَامَةُ بْنُ زَيْدٍ حُبُّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَلَّمَهُ أُسَامَةُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ ثُمَّ قَامَ فَاخْتَطَبَ ثُمَّ قَالَ إِنَّمَا أَهْلَكَ الَّذِينَ قَبْلَكُمْ أَنْتُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ وَلَيْتَ اللَّهُ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا (صحيح البخاري كتاب احاديث الأنبياء ٣٢١٦ و في صحيح مسلم كتاب الحدود ٣١٩٦ و في سنن الترمذي كتاب الحدود ١٣٥٠ و في مسند النسائي كتاب قطع السارق ٤٨٠٤)

Narrated from Qutaibah bin Sa'īd who narrated that Laith from Ibn Shihāb from 'Urwah from 'Ā'ishah^g - The people of Quraish worried about the lady from Bani Makhzūm who had committed theft. They asked, "Who will intercede for her with Allāh's Messenger?" Some said, "No one dare to do so except Usāmah bin Zaid the beloved one to Allāh's Messenger." When Usāmah spoke about that to Allāh's Messenger, Allāh's Messenger said, (to him), "Do you try to intercede for somebody in a case connected with Allāh's Prescribed Punishments (Hudūd)?" Then he got up and delivered a sermon saying, "What destroyed the nations preceding you, was that if a noble amongst them stole, they would forgive him, and if a poor person amongst them stole, they would inflict Allāh's Legal Punishment on him. By Allāh, if Fāṭimah, the daughter of Muḥammad stole, I would cut off her hand."³⁰

٣ - حَدَّثَنَا دَاوُدُ بْنُ رَشِيدٍ حَدَّثَنَا الْوَلِيدُ يَعْنِي ابْنَ مُسْلِمٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ زَيْدٍ بْنُ جَابِرٍ أَخْبَرَنِي مَوْلَى بَنِي فَزَارَةَ وَهُوَ زُرَّيْقُ بْنُ حَيَّانَ أَنَّهُ سَمِعَ مُسْلِمَ بْنَ قَرْظَةَ ابْنَ عَمِّ عَوْفِ بْنِ مَالِكٍ الْأَشْجَعِيِّ يَقُولُ سَمِعْتُ عَوْفَ بْنَ مَالِكٍ الْأَشْجَعِيِّ يَقُولُ

³⁰ Ṣaḥīḥ Al Bukhārī, Kitāb Aḥādīṭ Al °Anbīyā° (Book of the Prophet's Sayings) 3216 and in Ṣaḥīḥ Muslim, Kitāb Al Hudūd (Book of Punishments) 3196 and in Sunan At-Tirmidhī, Kitāb Al Hudūd 1350 and in Sunan An-Nasā'ī, Kitāb Al Qaṭa'a As-Sāriq (The Book of Cutting off the Hand of the Thief) 4804.

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ حَيَارُ أَيْمَتِكُمُ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ وَتُصَلُّونَ عَلَيْهِمْ وَيُصَلُّونَ عَلَيْكُمْ وَشِرَارُ أَيْمَتِكُمُ الَّذِينَ تُبْغِضُونَهُمْ وَيُبْغِضُونَكُمْ وَتَلْعَنُونَهُمْ وَتَلْعَنُونَكُمْ قَالُوا فَلَنَا يَا رَسُولَ اللَّهِ أَفَلَا نُنَابِذُهُمْ عِنْدَ ذَلِكَ قَالَ لَا مَا أَقَامُوا فِيكُمْ الصَّلَاةَ لَا مَا أَقَامُوا فِيكُمْ الصَّلَاةَ أَلَا مَنْ وَلِيَ عَلَيْهِ وَالِ فَرَأَهُ يَأْتِي شَيْئًا مِنْ مَعْصِيَةِ اللَّهِ فَلْيَكْرِهْ مَا يَأْتِي مِنْ مَعْصِيَةِ اللَّهِ وَلَا يَنْزِعَنَّ يَدًا مِنْ طَاعَةٍ قَالَ ابْنُ جَابِرٍ فَقُلْتُ يَعْنِي لِرَزْنِي حِينَ حَدَّثَنِي بِهَذَا الْحَدِيثِ اللَّهُ يَا أَبَا الْمِقْدَامِ لَحَدَّثَكَ بِهَذَا أَوْ سَمِعْتَ هَذَا مِنْ مُسْلِمِ بْنِ قَرْظَةَ يَقُولُ سَمِعْتُ عَوْفًا يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَحَنَّا عَلَى رُكْبَتَيْهِ وَاسْتَقْبَلَ الْقِبْلَةَ فَقَالَ إِي وَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ لَسَمِعْتُهُ مِنْ مُسْلِمِ بْنِ قَرْظَةَ يَقُولُ سَمِعْتُ عَوْفَ بْنَ مَالِكٍ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ حَدَّثَنَا ابْنُ جَابِرٍ بِهَذَا الْإِسْنَادِ وَقَالَ رَزْنِقُ مَوْلَى بَنِي قَرَارَةَ قَالَ مُسْلِمٌ وَرَوَاهُ مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ رَبِيعَةَ بْنِ يَزِيدَ عَنْ مُسْلِمِ بْنِ قَرْظَةَ عَنْ عَوْفِ بْنِ مَالِكٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِهِ (صحيح مسلم كتاب الإمارة ٣٤٤٧ ، ٣٤٤٨ و في سنن الدارمي كتاب الرقاق ٢٦٧٧)

Narrated from Dāwūd bin Rushaid who narrated from Al Walīd that is Ibn Muslim who narrated from ‘Abdur-Rahmān bin Yazīd bin Jābir who related that a freed slave of the Banī Fazārah and he was Ruzaiq bin Haiyān and he heard Muslim bin Qarazah ibn ‘Ammi bin Mālik Al ‘Ashja‘iyī who said he heard on the authority of ‘Awf bin Mālik Al ‘Ashja‘iyī who said that he heard the Messenger of Allāh (ﷺ) say: “The best of your rulers are those whom you love and who love you, upon whom you invoke Allāh’s blessings and who invoke His blessing upon you. And the worst of your rulers are those whom you hate and who hate you, who curse you and whom you curse.” (Those present) said: “Shouldn’t we overthrow them at this?” He said: “No, as long as they establish prayer

among you. No, as long as they establish prayer among you. Mind you! One who has a governor appointed over him and he finds that the governor indulges in an act of disobedience to God, he should condemn the governor's act, in disobedience to God, but should not withdraw himself from his obedience.” Ibn Jābir said: Ruzaiq narrated to me this *ḥadīth*. I asked him: “Abū Miqdām, have you heard it from Muslim bin Qarazāh or did he describe it to you and he heard it from ‘Auf (bin Mālik) and he transmitted this tradition of Allāh’s Messenger (ﷺ)?” Upon this Ruzaiq sat upon his knees and facing the Qiblah said: “By Allāh, besides Whom there is no other God, I heard it from Muslim bin Qarazāh and he said that he had heard it from ‘Awf (bin Mālik) and he said that he had heard it from the Messenger of Allāh (ﷺ).”³¹

٤- حدثنا سليمان بن داود المهري، أخبرنا ابن وهب، أخبرني سعيد بن أبي أيوب، عن شراحيل بن يزيد المعافري، عن أبي علقمة، عن أبي هريرة فيما أعلم، عن رسول الله صلى الله عليه وسلم قال: "إِنَّ اللَّهَ يُبْعَثُ لِهَذِهِ الْأُمَّةِ عَلَى رَأْسِ كُلِّ مِائَةِ سَنَةٍ مَنْ يُجَدِّدُ لَهَا دِينَهَا." قال أبو داود: رواه عبد الرحمن بن شريح الإسكندراني لم يُجْزَ به شراحيل . (سنن أبي داود كتاب الملاحم ٣٧٤٠ انفرد به أبو داود)

*Narrated from Sulaimān bin Dāwūd Al Mahrī, narrated from Ibn Wahhab, who told us Sa’īd bin Abī Ayyūb, from Sharāḥīl bin Yazīd Al Ma’āfirī, from Abī ‘Alqamah, from Abī Hurairah as far as I know, from the Messenger of Allāh ﷺ who said: “Verily, Allāh sends for this Ummah (nation) at the head of every hundred years the one who renews for it its religion.”*³²

III. FUNCTION OF AL QIYĀDAH AR-RĀSHIDAH

1. As the leader of the community towards the understanding of the obligation of the community as Khālifah on the face of the earth.

³¹ Ṣaḥīḥ Muslim, Kitāb Al ‘Imārah 3448, 3447 and in Sunan Ad-Dārimī, Kitāb Ar-Riqāq 2677. (Ṣaḥīḥ Muslim Kitāb Al ‘Imārah 3448 shown).

³² Sunan Abī Dāwūd Kitāb Al Malāḥim (Book of Battles) 4291 Only narrated by Abī Dāwūd (refer also: Al Ḥakīm, vol. 4, p. 522; Al Baihaqī, Al Ma’rifah , no. 52; and Al Khaṭīb, At Tārikh, vol. 2, p. 61 - <http://www.alifita.com/Fatawa/FatawaChapters.aspx?View=Page&PageID=606&PageNo=1&BookID=7>).

2. As the bestower of instruction, development and guidance towards the members of the movement about the ins and outs of the struggle as well as the preparations and training associated with it.
3. As being responsible for safeguarding the continuity of the movements struggle or the jamā'ah as well as the continuity of its functionaries and members.

IV. ELEMENTS AND THE CRITERIA FOR AL QIYĀDAH AR-RĀSHIDAH

1. Personnel:

For a leader/Qā'id, 'he' must, as much as possible, possess qualities of leadership.

2. Management systems:

- a. Work mechanisms:
 - Fulfill the demands of Sharī'ah in connection with whatever it is that is ordered, forbidden, recommended, liked and disliked, etc.
 - Apply a system of management (included within the Shur'ā system) that is in accordance with the Islāmic Sharī'ah.

3. Equipment/infrastructure:

- Whatever is not forbidden by the Sharī'ah.
- In accordance with the demands of management and capabilities

4. Purpose:

- Establishment of Daulah Islāmīyah.

V. AL QIYĀDAH AR-RĀSHIDAH MANAGEMENT METHODS

1. Personnel:

- a. Development and improvement of the existing leadership element.
- b. Selection of personnel from the jamā'ah's members.
- c. Hold leadership diklat (education training).
- d. Conferral of "limited leadership" duties to members of the jamā'ah.

2. Management System:

- Diklat management.
- Application of leadership methods within Islām.

3. Devices/Facilities:

- Utilization of devices/facilities will be obligatory for every Muslim in order to establish the Deen of Islām in accordance with the levels of their understanding.

FORMATION OF AL QĀ'IDAH AŞ-ŞALĀBAH (LEADERSHIP FIRMNESS)

I. UNDERSTANDING:

1. Understanding

a. Linguistically:

Al Qā'idah plural is Al Quwā'id which means: above
Şalābah which means solid.

يقال: هو صلب في دينه أى شديد فيه

It is said: That he is solid within his Deen (religion) meaning strong in issues of religion.

b. According to the intended term:

According to the intended term for the assembled personnel whose core personality is strong and solid, so that it is worthy of bearing the burden of struggling for "Iqāmatid-Deen".

c. Formation of Qā'idah Şalābah:

The efforts, activities and plans that are organized and directed by means of mobilizing the resources and equipment of the jamā'ah (as a process of development) towards the formation of Qā'idah Şalābah.

II. MAŞHRŪ'ĪYAH (LEGITIMACY) OF THE FORMATION OF AL QĀ'IDAH AŞ-ŞALĀBAH

a. Allāh decrees:

١ - يَتَأَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ

أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ فَقَامَتِ طَائِفَةٌ مِّنْ بَنِي

إِسْرَءِيلَ وَكَفَرَتْ طَائِفَةٌ فَأَيَّدْنَا الَّذِينَ ءَامَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ ﴿١٢٠﴾

O you who believe! Be you helpers (in the Cause) of Allāh as said ʿĪsā (Jesus), son of Maryam (Mary), to Al-Ḥawārīn (the disciples): “Who are my helpers (in the Cause) of Allāh?” Al-Ḥawārīn (the disciples) said: “We are Allāh’s helpers” (i.e. we will strive in His Cause!). Then a group of the Children of Israel believed and a group disbelieved. So We gave power to those who believed against their enemies, and they became the uppermost.³³

٢- لَنْ يَضُرُّوكُمْ إِلَّا أَذًى ۖ وَإِنْ يُقَاتِلُوكُمْ يُؤْلُوكُمْ ۖ أَلَا ذَبَارٌ ثُمَّ لَا يُنصَرُونَ



They will do you no harm, barring a trifling annoyance; and if they fight against you, they will show you their backs, and they will not be helped.³⁴

b. **Aḥādīth of the Prophet ﷺ:**

١- حَدَّثَنَا أَبُو سَعِيدٍ ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ يَعْنِي الْمَخْرَمِيَّ ، قَالَ : حَدَّثَنَا الْحَارِثُ بْنُ فُضَيْلٍ ، عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَكَمِ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْمُسَوِّرِ بْنِ مَخْرَمَةَ ، عَنْ أَبِي رَافِعٍ ، قَالَ : أَخْبَرَنِي ابْنُ مَسْعُودٍ ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : إِنَّهُ لَمْ يَكُنْ نَبِيٌّ قَطُّ إِلَّا وَلَهُ مِنْ أَصْحَابِهِ حَوَارِيٌّ وَأَصْحَابٌ يَتَّبِعُونَ آثَرَهُ وَيَقْتَدُونَ بِهَدْيِهِ ، ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ خَوَالِفُ أُمَرَاءُ ، يَقُولُونَ مَا لَا يَفْعَلُونَ ، وَيَفْعَلُونَ مَا لَا يُؤْمَرُونَ (رواة أحمد)

Narrated from Abū Saʿīd, narrated from ʿAbdullāh bin Jaʿfar meaning Al Makhramīya, who said: Narrated from Al Ḥārith bin Fuḍail, from Jaʿfar bin ʿAbdullāh bin Al Ḥakam, from ʿAbdur-Raḥmān bin Al Miswar bin Makhramah, from Abī Rāfiʿ, who said: Ibn Masʿūd told me that the Messenger of Allāh ﷺ said: “Never a Prophet had been sent before me by Allāh to his people but he had, among his people, (his) disciples and companions, who followed his ways and obeyed his command. Then there

³³ Sūrah Aṣ-Ṣaff (61), ayāh 14.

³⁴ Sūrah Āl ʿImrān (3), ayāh 111.

came after them their successors who proclaimed what they did not practice, and practiced what they were not commanded to do”.³⁵

٢ - حدثني عمرو الناقد وأبو بكر ابن النضر وعبد بن حميد واللفظ لعبد قالوا: حدثنا يعقوب بن إبراهيم بن سعد قال: حدثني أبي عن صالح بن كيسان عن الحارث عن جعفر بن عبد الله بن الحكم عن عبد الرحمن بن المسور عن أبي رافع عن عبد الله بن مسعود أن رسول الله قال: ما من نبي بعثه الله في أمة قبلي إلا كان له من أمته حواريون وأصحاب يأخذون بسنته ويقتدون بأمره ثم إنها تخلف من بعدهم خلوف يقولون ما لا يفعلون ويفعلون ما لا يؤمرون فمن جاهدكم بیده فهو مؤمن ومن جاهدكم بلسانه فهو مؤمن ومن جاهدكم بقلبه فهو مؤمن وليس وراء ذلك من الإيمان حبة خردل قال أبو رافع فحدثت عبد الله بن عمر فأنكره علي فقدم بن مسعود فنزل بقناة فاستتبني إليه عبد الله بن عمر يعوده فانطلقت معه فلما جلسنا سألت بن مسعود عن هذا الحديث فحدثني كما حدثته بن عمر قال صالح وقد تحدث بنحو ذلك عن أبي رافع

وحدثني أبو بكر ابن إسحاق بن محمد أخبرنا ابن أبي مريم حدثنا عبد العزيز بن محمد قال: أخبرني الحارث بن الفضيل الخطمي عن جعفر بن عبد الله بن الحكم عن عبد الرحمن بن المسور بن مخزومة عن أبي رافع مولى النبي عن عبد الله بن مسعود أن رسول الله قال: ما كان من نبي إلا وقد كان له حواريون يهتدون بهديه ويستنون بسنته مثل حديث صالح ولم يذكر قدوم بن مسعود واجتماع بن عمر معه (رواة مسلم)

Narrated ʿAmrū Adh-Dhāqad and Abū Bakr ibn An-Naḍr and ʿAbd bin Humaid and the version was narrated by ʿAbd who said: Yaʿqūb bin

³⁵ Narrated by Aḥmad...Musnad Al ʿAshrah Al Mubashshirī bi'l Jannah, Musnad Al Mukthirīn min Aṣ-Ṣaḥābah 4255.

Ibrāhīm bin Saʿd told us: My father told us that Šālīḥ bin Kīsān from Al Hārith from Jaʿfar bin ʿAbdullāh bin Al Ḥakam from ʿAbdur-Raḥmān bin Al Masūr from Abī Rāfiʿ from ʿAbdullāh bin Masʿūd that the Messenger of Allāh ﷺ observed: “Never a Prophet had been sent before me by Allāh towards his nation who had not among his people (his) disciples and companions who followed his ways and obeyed his command. Then there came after them their successors who said whatever they did not practice, and practiced whatever they were not commanded to do. He who strove against them with his hand was a believer; he who strove against them with his tongue was a believer, and he who strove against them with his heart was a believer and beyond that there is no faith even to the extent of a mustard seed”. Abū Rāfiʿ said: “I narrated this ḥadīth to ʿAbdullāh bin ʿUmar; he contradicted me. There happened to come ʿAbdullāh bin Masʿūd who stayed at Qanāt, and ʿAbdullāh bin ʿUmar wanted me to accompany him for visiting him (as ʿAbdullāh bin Masʿūd was ailing), so I went along with him and as we sat (before him) I asked Ibn Masʿūd about this ḥadīth. He narrated it in the same way as I narrated it to Ibn ʿUmar.

And the ḥadīth of Abū Bakr ibn Ishāq bin Muḥammad who related that Ibn Abī Maryam who told us that ʿAbdul-ʿAzīz bin Muḥammad said: Al Hārith bin Al Faḍl Al Khaṭamī from Jaʿfar bin ʿAbdullāh bin Al Ḥakam from ʿAbdur-Raḥmān bin Mukhrimah from Abī Rāfiʿ freed slave of the Prophet from ʿAbdullāh bin Masʿūd who observed: “Never was there one among the prophets who had had not disciples who followed his direction and followed his ways. The remaining part of the ḥadīth is like that as narrated by Šālīḥ but the arrival of Ibn Masʿūd and the meeting of Ibn ʿUmar with him is not mentioned.”³⁶

٣ - قال الإمام أحمد: حدثنا أبو نوح قراد، حدثنا عكرمة بن عمار حدثنا سماك الحنفي أبو زميل، حدثني ابن عباس حدثني عمر بن الخطاب رضي الله عنه قال: لما كان يوم بدر، نظر النبي صلى الله عليه وسلم إلى أصحابه وهم ثلاثمائة ونيف، ونظر إلى المشركين فإذا هم ألف وزيادة، فاستقبل النبي صلى الله عليه وسلم القبلة وعليه رداؤه وإزاره، ثم قال «اللهم أنجز لي ما وعدتني اللهم إن تهلك هذه العصابة من أهل

³⁶ Ṣaḥīḥ Muslim, Kitāb Al Imān 71.

الإسلام فلا تعبد في الأرض أبداً» قال فما زال يستغيث ربه ويدعوه حتى سقط رداؤه عن منكبيه فأتاه أبو بكر فأخذ رداءه فرداه ثم التزمه من ورائه ثم قال: يا نبي الله كفاك مناشدتك ربك فإنه سينجز لك ما وعدك فأنزل الله عز وجل {إذ تستغيثون ربكم فاستجاب لكم أني ممدكم بألف من الملائكة مردفين} فلما كان يومئذ التقوا، فهزم الله المشركين فقتل منهم سبعون رجلاً وأسر منهم سبعون رجلاً، واستشار رسول الله صلى الله عليه وسلم أبا بكر وعمر وعلياً فقال أبو بكر: يا رسول الله هؤلاء بنو العم والعشيرة والإخوان وإني أرى أن تأخذ منهم الفدية فيكون ما أخذناه منهم قوة لنا على الكفار وعسى أن يهديهم الله فيكونوا لنا عضداً فقال رسول الله صلى الله عليه وسلم «ما ترى يا ابن الخطاب؟» قال: قلت ما أرى ما رأى أبو بكر ولكني أرى أن تمكني من فلان قريب لعمر فأضرب عنقه وتمكن علياً من عقيل فيضرب عنقه وتمكن حمزة من فلان أخيه فيضرب عنقه حتى يعلم الله أن ليس في قلوبنا هوادة للمشركين، هؤلاء صناديدهم وأئمتهم وقادتهم. فهوي رسول الله صلى الله عليه وسلم ما قال أبو بكر ولم يهو ما قلت وأخذ منهم الفداء فلما كان من الغد قال عمر فغدوت إلى النبي صلى الله عليه وسلم وأبي بكر وهما يكيان فقلت: ما يكيك أنت وصاحبك فإن وجدت بكاء بكيت وإن لم أجد بكاء تباكيت لبكائكما. قال النبي صلى الله عليه وسلم «للذي عرض علي أصحابك من أخذهم الفداء لقد عرض علي عذابكم أدنى من هذه الشجرة» لشجرة قريبة من النبي صلى الله عليه وسلم وأنزل الله عز وجل {ما كان لني أن يكون له أسرى حتى يثخن في الأرض. إلى قوله. فكلوا مما غنمتم حلالاً طيباً} فأحل لهم الغنائم. فلما كان يوم أحد من العام المقبل عوقبوا بما صنعوا يوم بدر من أخذهم الفداء فقتل منهم سبعون وفر أصحاب النبي صلى الله عليه وسلم عن النبي

صلى الله عليه وسلم وكسرت رباعيته وهشمت البيضة على رأسه وسال الدم على وجهه فأنزل الله ﴿أو لما أصابتكم مصيبة قد أصبتم مثليها قلتم أنى هذا ؟ قل هو من عند أنفسكم﴾ إن الله على كل شيء قدير { بأخذكم الفداء ورواه مسلم

Imām Aḥmad said: Narrated Abū Nūḥ who told us from ‘Akramah bin ‘Ammār who said Samāk Al Ḥanaḥī Abū Zamīl, who said Abū ‘Abbās said that ‘Umar bin Khaṭṭāb ؓ said: When it was the day on which the Battle of Badr was fought, the Messenger of Allāh ﷺ cast a glance at the infidels, and they were one thousand while his own companions were three hundred and nineteen. The Holy Prophet ﷺ turned (his face) towards the Qiblah then he stretched his hands and began his supplication to his Lord: “O Allāh, accomplish for me what Thou hast promised to me. O Allāh, bring about what Thou hast promised to me. O Allāh, if this small band of Muslims is destroyed. Thou will not be worshipped on this earth.” He continued his supplication to his Lord, stretching his hands, facing the Qiblah, until his mantle slipped down from his shoulders. So Abū Bakr came to him, picked up his mantle and put it on his shoulders. Then he embraced him from behind and said: “Prophet of Allāh, this prayer of yours to your Lord will suffice you, and He will fulfill for you what He has promised you.” So Allāh, the Glorious and Exalted, revealed (the Qur’ānic verse): “When ye appealed to your Lord for help, He responded to your call (saying): I will help you with one thousand angels coming in succession.” So Allāh helped him with angels. Abū Zmail said that the ḥadīth was narrated to him by Ibn ‘Abbās who said: “While on that day a Muslim was chasing a disbeliever who was going ahead of him, he heard over him the swishing of the whip and the voice of the rider saying: Go ahead, Haizi‘m! He glanced at the polytheist who had (now) fallen down on his back. When he looked at him (carefully he found that) there was a scar on his nose and his face was torn as if it had been lashed with a whip, and had turned green with its poison. An Ṣā‘ari came to the Messenger of Allāh ﷺ and related this (event) to him. He said: You have told the truth. This was the help from the third heaven. The Muslims that day (i.e. the day of the Battle of Badr) killed seventy persons and captured seventy. The Messenger of Allāh ﷺ said to Abū Bakr and ‘Umar ؓ: “What is your opinion about these captives?” Abū Bakr said: “They are our kith and kin. I think you should release them after getting from them a ransom. This will be a source of strength to us against the infidels. It is quite possible that

Allāh may guide them to Islām.” Then the Messenger of Allāh ﷺ said: “What is your opinion. Ibn Khaṭṭāb?” He said: “Messenger of Allāh. I do not hold the same opinion as Abū Bakr. I am of the opinion that you should hand them over to us so that we may cut off their heads. Hand over ‘Aqil to ‘Alī that he may cut off his head, and hand over such and such relative to me that I may but off his head. They are leaders of the disbelievers and veterans among them.” The Messenger of Allāh ﷺ approved the opinion of Abū Bakr and did not approve what I said. The next day when I came to the Messenger of Allāh ﷺ, I found that both he and Abū Bakr were sitting shedding tears. I said: “Messenger of Allāh, why are you and your companion shedding tears? Tell me the reason. For I will weep at it, if not, I will at least pretend to weep in sympathy with you.” The Messenger of Allāh ﷺ said: “I weep for what has happened to your companions for taking ransom (from the prisoners). I was shown the torture to which they were subjected. It was brought to me as close as this tree. (He pointed to a tree close to him.) Then Allāh revealed the verse: “It is not befitting for a prophet that he should take prisoners until the force of the disbelievers has been crushed...” to the end of the verse: “...so eat ye the spoils of war, (it is) lawful and pure. So Allāh made booty lawful for them.”³⁷

III. FUNCTION OF AL QĀ‘IDAH AŞ-ŞALĀBAH

1. As core personnel of the jamā‘ah (mainstay) for the qiyādah.
2. As the last bastion for the qiyādah of the jamā‘ah.
3. As a reference and stabilizer of the akhlāq, fikrah (ideas, concepts) and stance for the other personnel.
4. As the nucleus for executives, callers and defenders of the jamā‘ah’s mission.

IV. CRITERIA FOR AL QĀ‘IDAH AŞ-ŞALĀBAH

a. **Fardīyah (As an individual):**

1. Possess mental readiness, akhlāq, fikrah and physical conditioning in order to struggle for the mission of the jamā‘ah.
2. Possess a high level of sensitivity in order to seek out true and rightful surrender, love and satisfaction.

³⁷ Narrated by Muslim. Tafsīr Ibn Kathīr, Sūrah Al Anfāl (8), ayāh 9.

3. Possess high mental resilience, akḥlāq, fikrah and physical conditioning.
4. Possess high levels of discipline.

b. **Jamā'īyah (As a collective):**

1. The presence/existence of cohesion, inter-personnel bonds.
2. The presence/existence of high levels of jamā'īyah.
3. The presence/existence of high levels of jamā'īyah resilience.
4. Possess high levels of jamā'īyah discipline.
5. Constitute a primary social group.

c. **Al Qā'idah Aṣ-Ṣalābah illustrated within Al Qur'ān:**

1. Referred to as **Ḥizbullāh** (Al Mā'idah: 54-56; Al Mujādilah: 22)

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِ ۖ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ ۖ
 أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا تَخَافُونَ لَوْمَةَ
 لَآئِمٍ ۚ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۚ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٥٥﴾ إِنَّمَا وَلِيُّكُمُ اللَّهُ
 وَرَسُولُهُ وَالَّذِينَ ءَامَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٦﴾
 وَمَن يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ ءَامَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ ﴿٥٧﴾

O you who believe! Whoever from among you turns back from his Deen (Islām), Allāh will bring a people whom He will love and they will love him; humble towards the believers, stern towards the disbelievers, fighting in the way of Allāh, and never afraid of the blame of the blamers. That is the grace of Allāh which He bestows on whom He wills. And Allāh is All-Sufficient for His creatures' needs, All-Knower.

Verily, your Waliy (protector or Helper) is Allāh, His Messenger, and the believers, - those who perform Aṣ-Ṣalāt (Iqāmat-aṣ-Ṣalāt), and give Zakāt, and they bow down (submit themselves with obedience to Allāh in prayer).

And whosoever takes Allāh, His Messenger, and those who have believed, as protectors, then the **Ḥizbullāh** (party of Allāh) will be the victorious.³⁸

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ ۚ أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ ۖ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ أُولَٰئِكَ حِزْبُ اللَّهِ ۚ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ۚ



You will not find any people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger (Muḥammad ﷺ), even though they were their fathers, or their sons, or their brothers, or their kindred (people). For such He has written faith in their hearts, and strengthened them with Rūḥ (proofs, light and true guidance) from Himself. And We will admit them to gardens (Paradise) under which rivers flow, to dwell therein (forever). Allāh is pleased with them, and they with Him. They are the **Ḥizbullāh** (party of Allāh). Verily, it is the **Ḥizbullāh** that will be the successful.³⁹

2. As *Fi'ah Qalīlah* (Al Baqarah: 249)

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ ۖ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي ۚ وَمَنْ لَّمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ ۚ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ ۚ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ

³⁸ Sūrah Āl 'Imrān (3), āyāt 54-56.

³⁹ Sūrah Al Mujādilah (58), āyāt 22.

وَجُنُودِهِ^{٤٠} قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْقُوا اللَّهَ كَم مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً
كَثِيرَةً بِإِذْنِ اللَّهِ^{٤١} وَاللَّهُ مَعَ الصَّابِرِينَ ﴿١١٩﴾

Then when Ṭālūt (Saul) set out with the army, he said: “Verily! Allāh will try you by a river. So whoever drinks thereof, he is not of me, and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand.” Yet, they drank thereof, all, except a few of them. So when he had crossed it (the river), he and those who believed with him, they said: “We have no power This Day against Jālūt (Goliath) and his hosts.” But those who knew with certainty that they were to meet their Lord, said: “How often a **fi’ah qalīlah** (a small group) overcame a mighty host by Allāh’s Leave?” And Allāh is with Aṣ-Ṣābirīn (the patient ones, etc.).⁴⁰

3. As **Ribbīyūn** (Āl ‘Imrān: 146)

وَكَايْنِ مِّن نَّبِيٍّ قَاتَلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا
ضَعُفُوا وَمَا اسْتَكَانُوا^{٤٢} وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴿١٤٦﴾

And many a Prophet (i.e. many from amongst the Prophets) fought (in Allāh’s Cause) and along with him (fought) large bands of **ribbīyūn** (religious learned men). But they never lost heart for that which did befall them in Allāh’s way, nor did they weaken nor degrade themselves. And Allāh loves Aṣ-Ṣābirīn (the patient ones, etc.).

4. As **‘Ibādur-Raḥmān** (Al Furqān: 63-77)

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ
قَالُوا سَلَامًا ﴿٦٣﴾ وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَمًا ﴿٦٤﴾ وَالَّذِينَ يَقُولُونَ

⁴⁰ Sūrah Al Baqarah (2), ayāh 249.

رَبَّنَا أَصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ ۖ إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿٦٥﴾ إِنَّهَا سَاءَتْ مُسْتَقَرًّا
وَمُقَامًا ﴿٦٦﴾ وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا
﴿٦٧﴾ وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ
إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ۚ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾ يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ
الْقِيَامَةِ وَتَحِلُّ فِيهِ مُهَانًا ﴿٦٩﴾ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا
فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٠﴾ وَمَنْ تَابَ
وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا ﴿٧١﴾ وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ
وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا ﴿٧٢﴾ وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَسْخَرُوا
عَلَيْهَا صُمًّا وَعُمْيَانًا ﴿٧٣﴾ وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا
قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾ أُولَٰئِكَ تُجَزَوْنَ الْغُرَّةَ بِمَا صَبَرُوا
وُيُلَقَّوْنَ فِيهَا نَجِيَّةً وَسَلَامًا ﴿٧٥﴾ خَالِدِينَ فِيهَا ۚ حَسَنَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٧٦﴾
قُلْ مَا يَعْبُؤُا بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ ۖ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا ﴿٧٧﴾

And the ‘*Ibādur-Rahmān* (slaves of the Most Beneficent - Allāh) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness.

And those who spend the night before their Lord, prostrate and standing.

And those who say: “Our Lord! Avert from us the torment of Hell. Verily! Its torment is ever an inseparable, permanent punishment.”

Evil indeed it (Hell) is as an abode and as a place to dwell.

And those, who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes).

And those who invoke not any other Ilāh (God) along with Allāh, nor kill such life as Allāh has forbidden, except for just cause, nor commit illegal sexual intercourse and whoever does this shall receive the punishment.

The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;

Except those who repent and believe (in Islāmic Monotheism), and do righteous deeds, for those, Allāh will change their sins into good deeds, and Allāh is Oft-Forgiving, Most Merciful.

And whosoever repents and does righteous good deeds, then verily, he repents towards Allāh with true repentance.

And those who do not witness falsehood, and if they pass by some evil play or evil talk, they pass by it with dignity.

And those who, when they are reminded of the āyāt (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, fall not deaf and blind thereat.

And those who say: “Our Lord! Bestow on us from our wives and our offspring who will be the comfort of our eyes, and make us leaders for the Muttaqūn”

Those will be rewarded with the highest place (in Paradise) because of their patience. Therein they shall be met with greetings and the word of peace and respect.

Abiding therein; excellent it is as an abode, and as a place to dwell.

Say: “My Lord pays attention to you only because of your invocation to Him. But now you have indeed denied (Him). So the torment will be yours for ever (inseparable permanent punishment).”⁴¹

5. As **Rijālun Ṣādiqun** (An-Nūr: 37; At-Taubah: 108; Al Aḥzāb: 23)

⁴¹ Sūrah Al Furqān (25), āyāt 63-77.

رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ ۚ يَخَافُونَ
يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٢٧﴾

*Men whom neither trade nor sale diverts them from the remembrance of Allāh (with heart and tongue), nor from performing Aṣ-Ṣalāt (Iqāmat-aṣ-Ṣalāt), nor from giving the Zakāt. they fear a Day when hearts and eyes will be overturned (from the horror of the torment of the Day of Resurrection).*⁴²

لَا تَقُمْ فِيهِ أَبَدًا ۚ لَمَْسْجِدٌ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ
فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا ۚ وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ﴿٢٨﴾

*Never stand you therein. Verily, the masjid whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allāh loves those who make themselves clean and pure.*⁴³

مِّنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ ۖ فَمِنْهُمْ مَّنْ قَضَىٰ حُبَّهُ وَمِنْهُمْ
مَّنْ يَنْتَظِرُ ۚ وَمَا بَدَّلُوا تَبْدِيلًا ﴿٢٩﴾

*Among the believers are rijālun ṣādiqun (men who have been true) to their covenant with Allāh, of them some have fulfilled their obligations, and some of them are still waiting, but they have never changed in the least.*⁴⁴

6. As As-Sābiqūn Al Awwalūn (At-Taubah: 100)

⁴² Sūrah An-Nūr (24), ayāh 37.

⁴³ Sūrah At-Taubah (9), ayāh 108.

⁴⁴ Sūrah Al Aḥzāb (33), ayāh 23.

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَنٍ رَضِيَ
 اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا
 ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٣٢﴾

And **As-Sābiqūn Al Awwalūn** (the first to embrace) Islām of the **Muhājirūn** (those who migrated from Makkah to Al-Madinah) and the **Anṣār** (the citizens of Al-Madinah who helped and gave aid to the **Muhājirūn**) and also those who followed them exactly (in faith). Allāh is well-pleased with them as they are well-pleased with Him. He has prepared for them gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.⁴⁵

7. **As As-Sābiqūn bi'l Khairāt** (Fāṭir: 32)

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ
 مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بِإِذْنِ اللَّهِ ۚ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٣٣﴾

Then We gave the Book (the Qurʾān) for inheritance to such of Our slaves whom We chose. Then of them are some who wrong their own selves, and of them are some who follow a middle course, and of them are some who are, by Allāh's Leave, **As-Sābiqūn bi'l Khairāt** (foremost in good deeds). That (inheritance of the Qurʾān), that is indeed a great grace.⁴⁶

8. **As Muqarrabūn** (Al Wāqī'ah: 10-26)

⁴⁵ Sūrah At-Taubah (9), ayāh 100.

⁴⁶ Sūrah Fāṭir (35), ayāh 32.

وَالسَّابِقُونَ السَّابِقُونَ ﴿١﴾ أُولَئِكَ الْمُقَرَّبُونَ ﴿٢﴾ فِي جَنَّاتِ النَّعِيمِ ﴿٣﴾ ثَلَاثَةٌ مِّنَ
 الْأَوَّلِينَ ﴿٤﴾ وَقَلِيلٌ مِّنَ الْآخِرِينَ ﴿٥﴾ عَلَى سُرُرٍ مَّوْضُونَةٍ ﴿٦﴾ مُتَّكِئِينَ عَلَيْهَا
 مُتَقَابِلِينَ ﴿٧﴾ يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ ﴿٨﴾ بِأَكْوَابٍ وَأَبَارِيقٍ وَكَأْسٍ مِّنَ
 مَّعِينٍ ﴿٩﴾ لَا يَصَدَّعُونَ عَنْهَا وَلَا يُزْفُونَ ﴿١٠﴾ وَفِيهَا مِمَّا يَتَخَيَّرُونَ ﴿١١﴾
 وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ﴿١٢﴾ وَحُورٌ عِينٌ ﴿١٣﴾ كَأَمْثَلِ اللَّوْلِيِّ الْمَكُونِ ﴿١٤﴾ حَزَاءً
 بِمَا كَانُوا يَعْمَلُونَ ﴿١٥﴾ لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ﴿١٦﴾ إِلَّا قِيلًا سَلَامًا
 سَلَامًا ﴿١٧﴾

And those foremost will be foremost (in Paradise).

*These will be **Muqarrabūn** (those nearest) to Allāh.*

In the gardens of delight (Paradise).

A multitude of those (foremost) will be from the first generations (who embraced Islām).

And a few of those (foremost) will be from the later time (generations).

(They will be) on thrones woven with gold and precious stones,

Reclining thereon, face to face.

They will be served by immortal boys,

With cups, and jugs, and a glass from the flowing wine,

Wherefrom they will get neither any aching of the head, nor any intoxication.

And fruit; that they may choose.

And the flesh of fowls that they desire.

And (there will be) Hūrīs (fair females) with wide, lovely eyes (as wives for the pious),

Like unto preserved pearls.

A reward for what they used to do.

No Laghw (dirty, false, evil vain talk) will they hear therein, nor any sinful speech (like backbiting, etc.).

But only the saying of: Salām!, Salām!⁴⁷

9. As ^o *Ūlul Al Bāb* (Āl 'Imrān: 190-200)

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَآخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٩٠﴾
 الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ
 وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَنَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾ رَبَّنَا إِنَّكَ
 مَنْ تَدْخِلِ النَّارَ فَقَدْ أَخْرَجْتَهُ ۖ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿١٩٢﴾ رَبَّنَا إِنَّا سَمِعْنَا
 مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَآمَنَّا ۖ رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا
 سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ﴿١٩٣﴾ رَبَّنَا وَءَاتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ
 الْقِيَمَةِ ۚ إِنَّكَ لَا تُخْلِفُ الْوَعْدَ ﴿١٩٤﴾ فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ
 عَمَلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أُنْتِى ۖ بَعْضُكُمْ مِّنْ بَعْضٍ ۚ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ
 دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَقُتِلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ
 تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ نَوَافًا مِّنْ عِنْدِ اللَّهِ ۚ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٥﴾ لَا
 يَغُرَّنَّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ﴿١٩٦﴾ مَتَّعْتُ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ ۖ وَبِئْسَ

⁴⁷ Sūrah Al Wāqī'ah (56), āyāt 10-26.

الْمِهَادُ ﴿١٧٧﴾ لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ هُمْ جَنَّاتٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
 فِيهَا نُزُلًا مِّنْ عِنْدِ اللَّهِ ۖ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ ﴿١٧٨﴾ وَإِنَّ مِنْ أَهْلِ الْكِتَابِ
 لَمَن يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَشِيعِينَ لِلَّهِ لَا يَشْتَرُونَ بِعَاقِبَتِ اللَّهِ
 ثَمَنًا قَلِيلًا ۖ أُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۖ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٧٩﴾
 يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٨٠﴾

Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for *’Ulul Al Bāb* (men of understanding).

Those who remember Allāh (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): “Our Lord! You have not created (all) this without purpose, Glory to You! Give us salvation from the torment of the Fire.

“Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him, and never will the *Zālimūn* (polytheists and wrong-doers) find any helpers.

“Our Lord! Verily, we have heard the call of one (Muḥammad ﷺ) calling to faith: ‘Believe in Your Lord,’ and we have believed. Our Lord! Forgive us our sins and remit from us our evil deeds, and make us die in the state of righteousness along with *Al-Abrār* (those who are obedient to Allāh and follow strictly His orders).

“Our Lord! Grant us what You promised unto us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (your) Promise.”

So their Lord accepted of them (their supplication and answered them), “Never will I allow to be lost the work of any of you, be he male or female. You are (members) one of another, so those who emigrated and were driven out from their homes, and suffered harm in My Cause, and who fought, and were killed (in My Cause), verily, I will remit from them their

evil deeds and admit them into gardens under which rivers flow (in Paradise); a reward from Allāh, and with Allāh is the best of rewards.”

Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you.

A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest.

But, for those who fear their Lord, are gardens under which rivers flow (in Paradise); therein are they to dwell (forever), an entertainment from Allāh; and that which is with Allāh is the best for Al-Abrār.

And there are, certainly, among the people of the Scripture (Jews and Christians), those who believe in Allāh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allāh. They do not sell the āyāt of Allāh for a little price, for them is a reward with their Lord. Surely, Allāh is swift in account.

O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allāh, so that you may be successful.⁴⁸

10. As **Hawārīyun** (Aṣ-Ṣaff: 14; Al Mā'idah: 111)

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ
 أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ فَقَامَتِ طَائِفَةٌ مِّنْ بَنِي
 إِسْرَءِيلَ وَكَفَرَتْ طَائِفَةٌ فَأَيَّدْنَا الَّذِينَ ءَامَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ ﴿١٠﴾

O you who believe! Be you helpers (in the Cause) of Allāh as said 'Īsā (Jesus), son of Maryam (Mary), to **Al-Hawārīyūn** (the disciples): “Who are my helpers (in the Cause) of Allāh?” **Al-Hawārīyīn** (the disciples) said: “We are Allāh’s helpers. Then a group of the Children of Israel believed

⁴⁸ Sūrah Āl 'Imrān (3), āyāt 190-200.

and a group disbelieved. So We gave power to those who believed against their enemies, and they became the uppermost.⁴⁹

وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ ءَامِنُوا بِي وَبِرَسُولِي قَالُوا ءَامَنَّا وَاشْهَدْ بِأَنَّا مُسْلِمُونَ ﴿٥٠﴾

And when I (Allāh) put in the hearts of **Al-Hawārīyīn** (the disciples) to believe in Me and My Messenger, they said: “We believe. And bear witness that we are Muslims.”⁵⁰

11. As **Al Mu'minūn Ḥaqqān** (Al 'Anfāl: 1-4, 74)

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ ۖ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ ۚ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ ۚ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١﴾ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣﴾ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ۚ لَهُمْ دَرَجَاتُ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾

They ask you about the spoils of war. Say: “The spoils are for Allāh and the Messenger.” So fear Allāh and adjust all matters of difference among you, and obey Allāh and His Messenger (Muḥammad ﷺ), if you are believers.

The believers are only those who, when Allāh is mentioned, feel a fear in their hearts and when His āyāt (this Qurʾān) are recited unto them, they increase their faith; and they put their trust in their Lord (alone);

⁴⁹ Sūrah Aṣ-Ṣaff (61), āyāh 14.

⁵⁰ Sūrah Al Mā'idah (5), āyāh 111.

Who perform Aş-Şalāt (Iqāmat-aş-Şalāt) and spend out of that We have provided them.

It is they who are **Al Mu'minūn Haqqān** (the believers in truth). For them are grades of dignity with their Lord, and forgiveness and a generous provision (Paradise).⁵¹

وَالَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوُوا وَنَصَرُوا أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا هُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٧٤﴾

And those who believed, and emigrated and strove hard in the Cause of Allāh (Al-Jihād), as well as those who gave (them) asylum and aid; - These are **Al Mu'minūn Haqqān** (the believers in truth), for them is forgiveness and Rizqun Karīm (a generous provision i.e. Paradise).⁵²

12. As **Al Mu'minūn Al Muflihūn** (The Fortunate Believers) (Al Mū'min [or Ghāfir]: 1-11)

حَمْدٌ ﴿١﴾ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ ﴿٢﴾ غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ ﴿٣﴾ لَا إِلَهَ إِلَّا هُوَ إِلَهِي الْمَصِيرُ ﴿٤﴾ مَا تَجَدَّلُوا فِي ءَايَتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغْرُرُكَ تَقْلُبُهُمْ فِي الْبَلَدِ ﴿٥﴾ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَالْأَحْزَابُ مِنْ بَعْدِهِمْ ﴿٦﴾ وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ ﴿٧﴾ وَجَدَلُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ فَأَخَذْنَاهُمْ ﴿٨﴾ فَكَيْفَ كَانَ عِقَابِ ﴿٩﴾ وَكَذَٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ ﴿١٠﴾ الَّذِينَ تَحْمِلُونَ الْعَرْشَ

⁵¹ Sūrah Al ʿAnfāl (8), āyāt 1-4.

⁵² Sūrah Al ʿAnfāl (8), āyah 74.

وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا رَبَّنَا
 وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ
 الْجَحِيمِ ﴿٧٧﴾ رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ ءَابَائِهِمْ
 وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٧٨﴾ وَقِهِمُ السَّيِّئَاتِ وَمَنْ تَقِ
 السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ ۖ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٧٩﴾ إِنَّ الَّذِينَ كَفَرُوا
 يُنَادَوْنَ لَمَقْتُ اللَّهِ أَكْبَرُ مِنْ مَقْتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ
 فَتَكْفُرُونَ ﴿٨٠﴾ قَالُوا رَبَّنَا أَمَتْنَا اثْنَتَيْنِ وَأَحْيَيْتَنَا اثْنَتَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ
 إِلَىٰ خُرُوجٍ مِّن سَبِيلٍ ﴿٨١﴾

Hā-Mīm. [These letters are one of the miracles of the Qurʾān, and none but Allāh (alone) knows their meanings].

The Revelation of the Book (this Qurʾān) is from Allāh the All-Mighty, the All-Knower.

The Forgiver of sin, the Acceptor of repentance, the Severe in punishment, the Bestower (of favours), Lā ilāha illa Huwa (none has the right to be worshipped but He), to Him is the final return.

None disputes in the āyāt (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh but those who disbelieve. So let not their ability of going about here and there through the land (for their purposes) deceive you!

The people of Nūḥ (Noah) and the confederates after them denied (their Messengers) before these, and every (disbelieving) nation plotted against their Messenger to seize him, and disputed by means of falsehood to refute therewith the truth. So I seized them (with punishment), and how (terrible) was My Punishment!

Thus has the word of your Lord been justified against those who disbelieved, that they will be the dwellers of the Fire.

Those (angels) who bear the Throne (of Allāh) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (in the Oneness of Allāh) (saying): “Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your way, and save them from the torment of the blazing Fire!

“Our Lord! And make them enter the ‘Adn (Eden) Paradise (everlasting gardens) which You have promised them, and to the righteous among their fathers, their wives, and their offspring! Verily, You are the All-Mighty, the All-Wise.

“And save them from (the punishment, because of what they did of) the sins, and whomsoever You save from (the punishment, because of what they did of) the sins (i.e. excuse them) That Day, him verily, You have taken into mercy.” And that is the supreme success.

Those who disbelieve will be addressed (at the time of entering into the fire): “Allāh’s aversion was greater towards you (in the worldly life when you used to reject the faith) than your aversion towards one another (now in the Fire of Hell, as you are now enemies to one another), when you were called to the faith but you used to refuse.”

They will say: “Our Lord! You have made us to die twice, and You have given us life twice! Now we confess our sins, then is there any way to get out (of the Fire)?”⁵³

13. As **Khair Ummat** (Aṣ-Ṣaff: 14)

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ
وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ ۚ مِنْهُمْ الْمُؤْمِنُونَ
وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١٤﴾

You are the **Khair Ummat** (best of peoples) ever raised up for mankind; You enjoin Al-Ma ‘rūf and forbid Al-Munkar, and you believe in Allāh. And

⁵³ Sūrah Al Mū‘min [or Ghāfir], āyāt 1-11.

had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Al-Fāsiqūn.⁵⁴

14. As **Anṣārullāh** (Aṣ-Ṣaff: 14)

يَتَّيِبُهُمُ اللَّهُ ۖ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ
 أَنْصَارِي إِلَى اللَّهِ ۖ قَالَ الْحَوَارِيُّونَ خُنْ أَنْصَارُ اللَّهِ ۖ فَفَاطَمَتِ طَائِفَةٌ مِّنْ بَنِي
 إِسْرَءِيلَ وَكَفَرَتِ طَائِفَةٌ ۖ فَأَيَّدْنَا الَّذِينَ ءَامَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ ﴿١٤﴾

O you who believe! Be you **Anṣārullāh** (helpers (in the Cause) of Allāh) as said ʿĪsā (Jesus), son of Maryam (Mary), to Al-Ḥawārīyūn (the disciples): “Who are my **Anṣārullāh** (helpers (in the Cause) of Allāh)?” Al-Ḥawārīyīn (the disciples) said: “We are **Anṣārullāh** (Allāh’s helpers).” Then a group of the Children of Isrāʾīl believed and a group disbelieved. So We gave power to those who believed against their enemies, and they became the uppermost.⁵⁵

V. METHOD FOR THE FORMATION OF AL QĀʿIDAH AṢ-ṢALĀBAH

1. Selection of personnel.
2. Grouping/specialization of the members of Al Qāʿidah Aṣ-Ṣalābah.
3. Mental development, and development of akḥlāq, fikrah and physical conditioning.
 - a. General: By means of material of knowledge of the Deen based on valued understandings and laws.
 - b. Specific: Development of the various groups in accordance with their fields.

⁵⁴ Sūrah Āl ʿImrān (3), ayāh 110.

⁵⁵ Sūrah Aṣ-Ṣaff (61), ayāh 14.

4. Operational implementation of the duties of the various groups in accordance with their fields.

IMPLEMENTATION OF TANẒĪM SIRRĪ (ORGANIZATION SECRETS [CONFIDENCES])

I. TA'RĪF (Understanding):

- a. **Linguistically: Originates from the words** (نَظْمٌ - يُنَظَّمُ - تَنْظِيمًا)

Meaning: to regulate – regulations.

Within a general meaning, At-Tanzīm is used to name or call a specific organization or jamā'ah.

Sirrī means secret.

What we mean by “At-Tanzīm As-Sirrī” here is a specific structuring and regulation of an organization that is secret (confidential).

II. MASHRŪ'ĪYAH TANẒĪM (Legitimacy of Tanzīm)

- a. **Allāh decrees:**

١- وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا... ﴿١٧٦﴾

*And hold fast, all of you together, to the Rope of Allāh,..*⁵⁶

٢- ...وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ﴿١٧٧﴾ إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ

يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذَا أَبَدًا ﴿١٧٨﴾

⁵⁶ Sūrah Āl 'Imrān (3), ayāh 103.

...and let him be careful and let no man know of you.

“For if they come to know of you, they will stone you (to death or abuse and harm you) or turn you back to their religion, and in that case you will never be successful.”⁵⁷

٣- وَقَالَ يَبْنَى لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِنْ أَلْحَكُمُ إِلَّا اللَّهُ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿٦٧﴾

And he said: “O my sons! Do not enter by one gate, but enter by different gates, and I cannot avail you against Allāh at all. Verily! The decision rests only with Allāh. In Him, I put my trust and let all those that trust, put their trust in Him.”⁵⁸

b. Aḥādīth of the Prophet ﷺ:

١- حدثنا محمد بن إسماعيل حدثنا موسى بن إسماعيل حدثنا أبان بن يزيد حدثنا يحيى بن أبي كثير عن زيد بن سلام أن أبا سلام حدثه أن الحارث الأشعري حدثه أن النبي صلى الله عليه وسلم قال إن الله أمر يحيى بن زكريا بخمس كلمات أن يعمل بها ويأمر بني إسرائيل أن يعملوا بها وأنه كاد أن يبطئ بها فقال عيسى إن الله أمرك بخمس كلمات لتعمل بها وتأمر بني إسرائيل أن: يعملوا بها فإما أن تأمرهم وإما أن آمرهم فقال يحيا خشى إن سبقتني بها أن يخسف بي أو أعذب فجمع الناس في بيت المقدس فامتألوا المسجد وتعدوا على الشرف فقال إن الله أمرني بخمس كلمات أن أعمل بهن وأمرهم أن يعملوا بهن أولهن أن تعبدوا الله ولا تشركوا به شيئا وإن مثل من أشرك

⁵⁷ Sūrah Al Kahf (18), āyāt 19-20.

⁵⁸ Sūrah Yūsuf (12), āyāh 67.

بالله كمثل رجل اشترى عبدا من خالص ماله بذهب أو ورق فقال هذه داري وهذا عملي فاعمل وأد إلي فكان يعمل ويؤدي إلى غير سيده فأيكّم يرضى أن يكون عبده كذلك وإن الله أمركم بالصلاة فإذا صليتم فلا تلتفتوا فإن الله ينصب وجهه لوجه عبده في صلاته ما لم يلتفت وأمركم بالصيام فإن مثل ذلك كمثل رجل في عصابة معه صرة فيها مسك فكلهم يعجب أو يعجبه ريحها وإن ريح الصائم أطيب عند الله من ريح المسك وأمركم بالصدقة فإن مثل ذلك كمثل رجل أسره العدو فأوثقوا يده إلى عنقه وقدموه ليضربوا عنقه فقال أنا أفديه منكم بالقليل والكثير ففدى نفسه منهم وأمركم أن تذكروا الله فإن مثل ذلك كمثل رجل خرج العدو في أثره سراعاً حتى إذا أتى على حصن حصين فأحرز نفسه منهم كذلك العبد لا يحرز نفسه من الشيطان إلا بذكر الله قال النبي صلى الله عليه وسلم وأنا أمركم بخمس الله أمرني بهن السمع والطاعة والجهاد والحجرة والجماعة قيد شبر فقد خلع ريقه الإسلام من عنقه إلا أن يرجع ومن ادعى دعوى الجاهلية فإنه من جثا جهنم فقال رجل يا رسول الله وإن صلى وصام قال وإن صلى وصام فادعوا بدعوى الله الذي سماكم المسلمين المؤمنين عباد الله قال أبو عيسى هذا حديث حسن صحيح غريب قال محمد بن إسماعيل الحارث الأشعري له صحبة وله غير هذا الحديث: حدثنا محمد بن بشار حدثنا أبو داود الطيالسي حدثنا أبان بن يزيد عن يحيى بن أبي كثير عن زيد بن سلام عن أبي سلام عن الحارث الأشعري عن النبي صلى الله عليه وسلم نحوه بمعناه قال أبو عيسى هذا حديث حسن صحيح غريب وأبو سلام الحبشي اسمه مظهر وقد رواه علي بن المبارك عن يحيى بن أبي كثير (مسند أحمد كتاب مسند الشاميين ١٦٥٤٢ وفي سنن الترمذي كتاب الأمثال ٩٧٢).

Muḥammad bin Isma‘īl told us that Mūsā bin Isma‘īl told us that Abān bin Yazīd told us that Yaḥyā bin Abī Kathīr from Zaid bin Salām from Abā Salām told him from Al Ḥārith Al ‘Ash‘arī told him that the Prophet ﷺ said: “Allāh commanded Yaḥyā ibn Zakarīya with five things that he may abide by them and command the Banī Isrā‘īl to abide by them. But he was delayed in conveying them. ‘Īsā said to him, “Allāh commanded you with five commands that you may abide by them and command the Banī Isrā‘īl to abide by them. So, either you give them the command, or I will do that.” So Yaḥyā said, “If you take precedence over me in conveying them, I fear that I will be swallowed up (in earth) or punished.” So, he assembled the people in Bait al-Maqdis and it was filled up, and people sat down on elevated places. He said to them, “Allāh has commanded me with five commands that I should abide by them and command you to abide by them. (1) The first of them is that you worship Allāh and associate not anything with Him. And the example of one who associates with Allāh is like a man who bought a slave with his pure earnings of gold or silver and said to him, ‘This is my house and this is my business. So take up this occupation and pay me what you earn) He works but pays another than his master. So, which of you will be pleased to have a slave like that? (2) And Allāh commands you to offer ṣalāh. When you offer ṣalāh, do not turn elsewhere, for, Allāh has His face towards His slave who offers ṣalāh as long as he does not turn elsewhere. (3) And I command you to keep fast. Its similitude is of a man who is with a party. He has a bagful of musk. All of them are pleased with it or he is pleased with its odour. And the odour of one who is fasting is more pleasant to Allāh than the odour of musk. (4) And I command you to give ṣadaqah. Its similitude is like that of a man who is imprisoned by his enemy. They tie his hand to his neck and take him to be executed. He offers, ‘I pay ransom to you the little or much, and he ransoms himself from them, (5) And, I command you that you remember Allāh. The similitude for that is like a man whose enemy may pursue him in haste while he comes to a strong fort and protects himself from them. So is the man whom nothing protects from the devil but dhikr (remembrance) of Allāh.” The Prophet (ﷺ) said. “And I command you with five commands with which Allāh has commanded me. They are: to hear, to obey, to wage jihād, to make hijrah (migration) and to attach to the main body of Muslim s, for, he who separates from the main body even by a span takes out the rope of Islām from his neck unless he returns to it. And, he who invites people to the evils of jāhiliyah is fuel of Hell.” Someone asked, “O Messenger of Allāh (ﷺ), even if he offered ṣalāh and kept fast”? He said,

“Even if he offered *ṣalāh* and fasted. So invite to Allāh who named you Muslim’s, believers and slaves of Allāh.”

Abū ‘*Īsā* said that this is a *ḥasan ṣaḥīḥ ḥadīth gharīb* and Muḥammad bin Isma‘īl Al *Hārith* Al ‘*Ash‘arī* said this *ḥadīth* is unaccompanied: Muḥammad bin *Bashār* said Abū Dāwūd Aṭ-Ṭayālīsī said that ‘*Abān* bin Yazīd said from Yaḥyā bin Abī Kathīr from Zaid bin Salām from Abī Salām from Al *Hārith* Al ‘*Ash‘arī* from the Prophet ﷺ said similar to Abū ‘*Īsā* that this is *ḥasan ṣaḥīḥ ḥadīth gharīb* and Abū Salām Al *Habaṣhī* known as Mamṭūr and it was narrated by ‘*Alī* bin Al Mubārak from Yaḥyā bin Abī Kathīr.⁵⁹

٢ - حديث الرسول صلى الله عليه وسلم: استعينوا على قضاء حوائجكم بالكتمان

Hadīth (saying) of the Messenger ﷺ: “Seek help in meeting your needs by keeping quiet”.⁶⁰

III. ELEMENTS AND CRITERIA OF TANẪİM SIRRĪ

1. **Organizational structure:**

- It is confidential and simple (easy to be undertaken).

2. **Personnel:**

- Disciplined and able to safeguard work that is confidential.

3. **Relation/means:**

- In accordance with the necessities of the program.
- Flexible.
- Always evolving, growing and changing.
- Fulfilling the demands of confidentiality.

4. **System of working, program, and implementation:**

- In accordance with the boundaries of management knowledge that are verifiable within the *Sharī‘ah*.

5. **Mission:**

⁵⁹ Musnad Aḥmad, Kitāb Musnad *Ash-Shāmīn* 16542 and in Sunan At-Tirmidhī, Kitāb Al ‘*Amtāl* 2790 (At-Tirmidhī 2790 shown).

⁶⁰ Narrated by Aṭ-Ṭabarānī.

- Clear and confidential.

6. Cover:

- Secure, open and legitimate.

IV. FUNCTION OF TANẪİM SIRRĪ

To secure the tanẪım and its elements.

V. METHOD OF TANẪİM SIRRĪ'S IMPLEMENTATION

1. Tamḥīṣ (testing) personnel.
2. TanẪım to be implemented confidentially.
3. Covering.
4. Periodic taujīḥat (directing/orienting) and tawāṣī (counseling/admonition) for the members and leaders about the implementation of tanẪım sirrī.

THE DEVELOPMENT OF AL IMĀN (FAITH)

I. TA'RĪFUL IMĀN (Definition of Imān)

1. TA'RĪF LUGHAWĪ (Linguistic definition)

Imān is from the words:

(ائمة - يؤمن - إيمانا) معناه معناه رثن و صدق

Meaning: believe in and confirm.

2. TA'RĪF SHAR'Ī (Legal definition)

الإيمان هو: القول باللسان والتصديق بالقلب والعمل بالجوارح

Meaning: *Imān is: To verify with the heart, say with the tongue, and perform with the parts of the body*⁶¹

⁶¹ Substantiate with the heart:

﴿ قَالَتِ الْأَعْرَابُ ءَامَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ ... ﴾

The bedouins say: "We believe." Say: "You believe not but you only say, 'We have surrendered (in Islām),' for faith has not yet entered your hearts..." (Sūrah Al Hujurāt (14), ayāh 14)

﴿ لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ

أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ ... ﴾

You (O Muḥammad ﷺ) will not find any people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger (Muḥammad ﷺ), even though they were their fathers, or their sons, or their brothers, or their kindred (people). For such He has written faith in their hearts...(Sūrah Al Mujādilah (58), ayāh 22)

﴿يَا أَيُّهَا الرَّسُولُ لَا تَحْزَنْكَ الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ...﴾

O Messenger (Muhammad ﷺ)! Let not those who hurry to fall into disbelief grieve you, of such who say: "We believe" with their mouths but their hearts have no faith...⁽⁶¹⁾ *Sūrah Al Mā'idah* (5), *ayāh* 41)

a. **Declare with the tongue:**

﴿قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ﴾

Say (O Muslims), "We believe in Allāh and that which has been sent down to us and that which has been sent down to Ibrāhīm (Abraham), Ismā'īl (Ishmael), Ishāq (Isaac), Ya'qūb (Jacob), and to Al-Asbāṭ [the twelve sons of Ya'qūb (Jacob)], and that which has been given to Mūsā (Moses) and 'Īsā (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islām)." (*Sūrah Al Baqarah* (2), *ayāh* 136)

﴿وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا آمَنَّا بِالَّذِي أُنْزِلَ إِلَيْنَا وَأُنْزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ﴾

And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better, except with such of them as do wrong, and say (to them): "We believe in that which has been revealed to us and revealed to you; Our Ilāh (God) and your Ilāh (God) is one (i.e. Allāh), and to Him we have submitted (as Muslims)." (*Sūrah Al 'Ankabūt* (29), *ayāh* 46)

b. **Practice with the body parts:**

Aḥādīth of the Prophet ﷺ:

الإيمان بضع وسبعون أو بضع وستون شعبة فأفضلها قول لا إله إلا الله وأدناها إمطة الأذى عن الطريق والحياء شعبة من الإيمان

"Faith has over seventy branches or over sixty branches, the most excellent of which is the declaration that there is no god but Allāh, and the humblest of which is the, removal of what is injurious from the path: and modesty is the branch of faith." (Narrated by Abū Hurairah in Ṣaḥīḥ Muslim)

3. TA'ĀRĪF FOR THE DEVELOPMENT OF IMĀN

What we mean by development of Imān is: All systematic endeavors to improve the imān of the jamā'ah's personnel so as to bear/maintain Iqāmatid-Deen.

II. MASHRŪ'ĪYAH (LEGITIMACY) OF THE DEVELOPMENT OF IMĀN

a. Allāh decrees:

قال الله تعالى:

١ - يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا ءَامِنُوا بِاللّٰهِ وَرُسُلِهِۦ ۚ وَٱلْكِتَٰبِ ٱلَّذِى نَزَّلَ عَلٰى رُسُلِهِۦ
وَأَلْكِتَٰبِ ٱلَّذِى أُنزِلَ مِنْ قَبْلُ ۚ وَمَنْ يَكْفُرْ بِٱللّٰهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ وَٱلْيَوْمِ
ٱلْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١﴾

*O you who believe! Believe in Allāh, and His Messenger (Muḥammad ﷺ), and the Book (the Qur'ān) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him), and whosoever disbelieves in Allāh, His angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away.*⁶²

من رأى منكم منكرا فليغيره بيده فإن لم يستطع فبلسانه فإن لم يستطع فبقلبه وذلك
أضعف الإيمان

"He who amongst you sees something abominable should modify it with the help of his hand; and if he has not strength enough to do it, then he should do it with his tongue, and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of faith." (Narrated by Tāriq bin Shihāb...remarked Abū Sa'īd...in Ṣaḥīḥ Muslim)

⁶² Sūrah An-Nisā° (4), ayāh 136.

٢- يَتَأْتِيهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَنٌ مِّن رَّبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا ﴿١٧٦﴾ فَأَمَّا الَّذِينَ ءَامَنُوا بِاللّٰهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِّنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَىٰ صِرَاطًا مُسْتَقِيمًا ﴿١٧٧﴾

O mankind! Verily, there has come to you a convincing proof (Prophet Muḥammad ﷺ) from your Lord, and We sent down to you a manifest light (this Qurʾān).

*So, as for those who believed in Allāh and held fast to Him, He will admit them to His Mercy and Grace (i.e. Paradise), and guide them to Himself by a Straight Path.*⁶³

٣- * وَأَكْتَبْنَا لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُدْنَا إِلَيْكَ ۚ قَالَ عَذَابِي أُصِيبُ بِهِ مَن أَشَاءُ ۚ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ ۚ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ ﴿١٧٨﴾ الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَهُمْ لَهُمُ الطَّيِّبَاتُ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۚ فَالَّذِينَ ءَامَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۚ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٧٩﴾

And ordain for us good in this world, and in the Hereafter. Certainly We have turned unto you.” He said: (As to) My punishment I afflict therewith whom I will and My Mercy embraces aAll things. That (Mercy) I shall ordain for those who are the Muttaqūn, and give zakāt; and those who believe in Our āyāt (proofs, evidences, verses, lessons, signs and revelations, etc.);

⁶³ Sūrah An-Nisā° (4), āyāt 174-175.

Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad ﷺ) whom they find written with them in the Taurāt (Torah) (Deut, xviii, 15) and the Injeel (Gospel) (John xiv, 16) , - he commands them for Al-Maʿrūf; and forbids them from Al-Munkar; he allows them as lawful Aṭ-Ṭaiyibāt [(i.e. All good and lawful) as regards things, deeds, beliefs, persons, foods, etc.], and prohibits them as unlawful Al-Khabʾith (i.e. All evil and unlawful as regards things, deeds, beliefs, persons, foods, etc.), he releases them from their heavy burdens (of Allāh's Covenant), and from the fetters (bindings) that were upon them. So those who believe in him (Muḥammad ﷺ), honour him, help him, and follow the light (the Qurʾān) which has been sent down with him, it is they who will be successful.⁶⁴

٤ - ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللّٰهِ وَمَلَائِكَتِهِ
وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ
رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

The Messenger (Muḥammad ﷺ) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allāh, His angels, His Books, and His Messengers. They say, “We make no distinction between one another of His Messengers” - and they say, “We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all).”⁶⁵

٥ - رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ
لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ

“Our Lord! Verily, we have heard the call of one (Muḥammad ﷺ) calling to faith: ‘Believe in your Lord,’ and we have believed. Our Lord! Forgive us our sins and remit from us our evil deeds, and make us die in the state of righteousness along with Al-Abrār (those who are obedient to Allāh and follow strictly His orders).⁶⁶

⁶⁴ Sūrah Al Aʿrāf (7), āyāt 156-157.

⁶⁵ Sūrah Al Baqarah (2), ayāh 285.

⁶⁶ Sūrah Āl ʿImrān (3), ayāh 193.

٦ - يَتَأْتِيهَا الَّذِينَ ءَامَنُوا فُؤَا أَنفُسِكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا

مَلَائِكَةٌ غِلَاطٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾

*O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the commands they receive from Allāh, but do that which they are commanded.*⁶⁷

b. Aḥādīth of the Prophet ﷺ:

١- حَدَّثَنِي أَبُو حَبِئَةَ، زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا وَكِيعٌ، عَنْ كَهْمَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، ح وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، - وَهَذَا حَدِيثُهُ - حَدَّثَنَا أَبِي، حَدَّثَنَا كَهْمَسٌ، عَنْ ابْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، قَالَ كَانَ أَوَّلَ مَنْ قَالَ فِي الْقَدَرِ بِالْبَصْرَةِ مَعْبُدُ الْجَهَنِّيِّ فَاَنْطَلَقْتُ أَنَا وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الْحُمَيْرِيُّ حَاجِبِي أَوْ مُعْتَمِرِينَ فَقُلْنَا لَوْ لَقِينَا أَحَدًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلْنَاهُ عَمَّا يَقُولُ هَؤُلَاءِ فِي الْقَدَرِ فَوُفِّقَ لَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ الْخَطَّابِ دَاخِلًا الْمَسْجِدَ فَاسْتَنْفَتُهُ أَنَا وَصَاحِبِي أَحَدُنَا عَنْ بَيْنِيهِ وَالْآخَرُ عَنْ شِمَالِهِ فَظَنَنْتُ أَنَّ صَاحِبِي سَيَكِلُ الْكَلَامَ إِلَيَّ فَقُلْتُ أَبَا عَبْدِ الرَّحْمَنِ إِنَّهُ قَدْ ظَهَرَ قِبَلَنَا نَاسٌ يَقْرَأُونَ الْقُرْآنَ وَيَتَفَقَّهُونَ الْعِلْمَ - وَذَكَرَ مِنْ شَأْنِهِمْ - وَأَنَّهُمْ يَزْعُمُونَ أَنَّ لَا قَدَرَ وَأَنَّ الْأَمْرَ أُتْفَ . قَالَ فَإِذَا لَقِيتَ أُولَئِكَ فَأَخْبِرْهُمْ أَنِّي بَرِيءٌ مِنْهُمْ وَأَنَّهُمْ بُرَاءٌ مِنِّي وَالَّذِي يَخْلِفُ بِهِ عَبْدُ اللَّهِ بْنُ عُمَرَ لَوْ أَنَّ لَأَحَدِهِمْ مِثْلُ أُحُدٍ دَهَبًا فَأَنْفَقَهُ مَا قَبِلَ اللَّهُ مِنْهُ حَتَّى يُؤْمِنَ بِالْقَدَرِ ثُمَّ قَالَ حَدَّثَنِي أَبِي عُمَرُ بْنُ الْخَطَّابِ قَالَ بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ إِذْ طَلَعَ

⁶⁷ Sūrah At-Taḥrīm (66), ayāh 6.

عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعْرِ لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ وَقَالَ يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَتَقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ وَتُحِجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا . قَالَ صَدَقْتَ . قَالَ فَعَجَبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ . قَالَ فَأَخْبِرْنِي عَنِ الْإِيمَانِ . قَالَ " أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ " . قَالَ صَدَقْتَ . قَالَ فَأَخْبِرْنِي عَنِ الْإِحْسَانِ . قَالَ " أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ " . قَالَ فَأَخْبِرْنِي عَنِ السَّاعَةِ . قَالَ " مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ " . قَالَ فَأَخْبِرْنِي عَنْ أَمَارَتِهَا . قَالَ " أَنْ تَلِدَ الْأُمَةُ رَجُلًا وَأَنْ تَرَى الْخُفَاءَ الْعُرَاءَ الْعَالَةَ رِعَاءَ الشَّيْءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ " . قَالَ ثُمَّ انْطَلَقَ فَلَبِثْتُ مَلِيًّا ثُمَّ قَالَ لِي " يَا عُمَرُ أَتَدْرِي مِنَ السَّائِلِ " . قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ " فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ

حَدَّثَنِي مُحَمَّدُ بْنُ عُبَيْدٍ الْعُبَيْرِيُّ، وَأَبُو كَامِلٍ الْجُحْدَرِيُّ وَأَحْمَدُ بْنُ عَبْدِ اللَّهِ قَالُوا حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ مَطَرٍ الْوَرَّاقِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، قَالَ لَمَّا تَكَلَّمَ مُعَبَّدٌ بِمَا تَكَلَّمَ بِهِ فِي شَأْنِ الْقَدَرِ أَنْكَرْنَا ذَلِكَ . قَالَ فَحَجَجْتُ أَنَا وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الْجَمِيرِيُّ حِجَّةً . وَسَافُوا الْحَدِيثَ بِمَعْنَى حَدِيثِ كَهْمَسٍ وَإِسْنَادِهِ . وَفِيهِ بَعْضُ زِيَادَةٍ وَنُقْصَانُ آخَرُ

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقُطَّانُ، حَدَّثَنَا عُثْمَانُ بْنُ غِيَاثٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، قَالَا لَقِينَا عَبْدَ

اللَّهِ بْنِ عُمَرَ فَذَكَرْنَا الْقَدَرَ وَمَا يَقُولُونَ فِيهِ . فَأَقْتَصَّ الْحَدِيثَ كَنَحْوِ حَدِيثِهِمْ عَنْ عُمَرَ
 - رَضِيَ اللَّهُ عَنْهُ - عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِيهِ شَيْءٌ مِنْ زِيَادَةٍ وَقَدْ نَقَصَ مِنْهُ
 شَيْئًا

وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، حَدَّثَنَا الْمُعْتَمِرُ، عَنْ أَبِيهِ، عَنْ
 يَحْيَى بْنِ يَعْمَرَ، عَنْ ابْنِ عُمَرَ، عَنْ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنَحْوِ حَدِيثِهِمْ
 (صحيح مسلم كتاب الإيمان ٩)

Narrated Abū Khaithamah, Zuhair bin Ḥarb and Kīʿun, from Kahmas, from ʿAbdillāh bin Buraidah, from Yaḥyā bin Yaʿmar, and narrated ʿUbadullāh bin Muʿādh Al ʿAnbarī, and this is his saying – narrated Abī, narrated Kahmas, from Abī Buraidah, from Yaḥyā bin Yaʿmar that the first man who discussed about Qadr (Divine Decree) in Baṣrah was Maʿbad Al Juhanī. I along with Ḥumaid bin. ʿAbdur-Raḥmān Ḥimyarī set out for pilgrimage or for ʿUmrah and said: “Should it so happen that we come into contact with one of the Companions of the Messenger of Allāh ﷺ we shall ask him about what is talked about Taqdīr (Division Decree). Accidentally we came across ʿAbdullāh ibn ʿUmar ibn Al-Khaṭṭāb, while he was entering the mosque. My companion and I surrounded him. One of us (stood) on his right and the other stood on his left. I expected that my companion would authorize me to speak. I therefore said: “Abū ʿAbdur Raḥmān! There have appeared some people in our land who recite the Qurʾān and pursue knowledge”. And then after talking about their affairs, added: “They (such people) claim that there is no such thing as Aqdar (Divine Decree) and events are not predestined”. He (ʿAbdullāh ibn ʿUmar) said: “When you happen to meet such people tell them that I have nothing to do with them and they have nothing to do with me. And verily they are in no way responsible for my (belief).” ʿAbdullah ibn ʿUmar swore by Him (the Lord) (and said): “If any one of them (who does not believe in the Divine Decree) had with him gold equal to the bulk of (the mountain) Uhud and then, it (in the way of Allāh), Allāh would not accept it unless he affirmed his faith in Divine Decree”. He further said: “My father, ʿUmar ibn al-Khaṭṭāb, told me: “One day we were sitting in the company of Allāh’s Messenger ﷺ when there appeared before us a man

dressed in pure white clothes, his hair extraordinarily black. There were no signs of travel on him. None amongst us recognized him. At last he sat with the Messenger ﷺ. He knelt before him placed his palms on his thighs and said: Muḥammad, inform me about al-Islām. The Messenger of Allāh ﷺ said: “Al-Islām implies that you testify that there is no god but Allāh and that Muḥammad is the Messenger of Allāh, and you establish prayer, pay Zakāt, observe the fast of Ramaḍān, and perform pilgrimage to the (House) if you are solvent enough (to bear the expense of) the journey”. He (the inquirer) said: “You have told the truth”. He (‘Umar ibn al-Khaṭṭāb) said: “It amazed us that he would put the question and then he would himself verify the truth”. He (the inquirer) said: “Inform me about Imān (faith)”. He (the Holy Prophet) replied: “That you affirm your faith in Allāh, in His Angels, in His Books, in His Messengers, in the Day of Judgment, and you affirm your faith in the Divine Decree about good and evil”. He (the inquirer) said: “You have told the truth”. He (the inquirer) again said: “Inform me about al-Iḥsān (performance of good deeds)”. He (the Holy Prophet) said: “That you worship Allāh as if you are seeing Him, for though you don't see Him, He, verily, sees you”. He (the enquirer) again said: “Inform me about the hour (of the Doom)”. He (the Holy Prophet) remarked: “One who is asked knows no more than the one who is inquiring (about it)”. He (the inquirer) said: “Tell me some of its indications:”. He (the Holy Prophet) said: “That the slave-girl will give birth to her mistress and master, that you will find barefooted, destitute goat-herds vying with one another in the construction of magnificent buildings”. He (the narrator, ‘Umar ibn Al Kḥaṭṭāb) said: “Then he (the inquirer) went on his way but I stayed with him (the Holy Prophet) for a long while. He then, said to me: ‘Umar, do you know who this inquirer was? I replied: Allāh and His Messenger knows best. He (the Holy Prophet) remarked: ‘He was Gabriel (the angel). He came to you in order to instruct you in matters of the Deen.

It is narrated on the authority of Yaʿyā bin Yaʿmur that when Maʿbad discussed the problem pertaining to Divine Decree, we refuted that. He (the narrator) said: “I and Ḥumaid bin ‘Abdur-Raḥmān Ḥimyarī argued”.

And they carried on the conversation about the purport of the ḥadīth related by Kahmas and its chain of transmission too. And there is some variation of words.

*It is narrated on the authority of Yaḥyā bin Yaʿmur and Ḥumaid bin ʿAbdur-Raḥmān that they said: “We met ʿAbdullāh bin ʿUmar and we discussed about the Divine Decree, and what they talked about it and he narrated the ḥadīth that has been transmitted by ʿUmar ؓ from the Messenger ﷺ”. There is a slight variation in that.*⁶⁸

٢- حدثنا سليمان بن داود يعني الطيالسي حدثنا صدقة بن موسى السلمي الدقيقي حدثنا محمد بن واسع عن شتير بن نهار عن أبي هريرة أن النبي صلى الله عليه وسلم قال قال ربكم عز وجل لو أن عبادي أطاعوني لأسقيتهم المطر بالليل وأطلعت عليهم الشمس بالنهار ولما أسمعتهم صوت الرعد وقال رسول الله صلى الله عليه وسلم إن حسن الظن بالله عز وجل من حسن عبادة الله وقال رسول الله صلى الله عليه وسلم جددوا إيمانكم قيل يا رسول الله وكيف نجدد إيماننا قال أكثروا من قول لا إله إلا الله (مسند أحمد كتاب مسند الكثرين ٨٣٥٣ - انفرد به أحمد)

Sulaimān bin Dāwūd narrates from Aṭ-Ṭayālīsī who narrates from Ṣadaqah bin Mūsā As-Salīmī Ad-Daḡīqī narrates from Muḥammad bin Wāsiʿa from Shatīr bin Nihār from Abī Hurairah from the Prophet ﷺ who said: “Your Lord says, had My servants obeyed Me, I would have given them rain by night and the sun by day, and would not have made them hear the sound of the Raʿd (thunder) and the Messenger of Allāh ﷺ says: “Renew your faith.” “How can we renew our faith?” they asked. The Prophet, ﷺ said, “Say always, ‘Lā ilāha illa Allāh’.”⁶⁹

III. FUNCTION OF IMĀN DEVELOPMENT

- As a means to always bring about Imān that is strong and increasing.

⁶⁸ Ṣaḥīḥ Muslim, Kitāb Al Imān 9.

⁶⁹ Musnad Aḥmad, Kitāb Musnad Al Kaṭḥirīn 8493. Only narrated by Aḥmad.

IV. METHOD FOR IMĀN DEVELOPMENT

1. Confer true understanding of the principles of Imān.
2. Guiding the implementation of the demands of Imān.

DEVELOPMENT OF AS-SAM‘U (HEARING)

I. TA‘RĪF

1. Understanding of As-Sam‘u:

a. Linguistically:

- As-Sam‘u means hearing.

b. Technically:

- What is meant by As-Sam‘u is to hear, understand and accept the aim or directions of the qiyādah in regards to achieving the purposes of the jamā‘ah.

2. Understanding the development of As-Sam‘u:

All systematic means in order to show the capabilities of hearing and understanding in their proper direction and the commands of the qiyādah so that errors in understanding do not occur that would inhibit the achievement of the jamā‘ah’s purposes.

II. MASHRŪ‘IYAH

a. Allāh decrees:

١- يٰٓأَيُّهَا الَّذِيْنَ ءَامَنُوْا اطِيعُوْا اِلٰهَ وَرَسُوْلَهٗ وَلَا تَوَلَّوْا عَنْهُ وَاَنْتُمْ تَسْمَعُوْنَ ﴿٨١﴾

وَلَا تَكُوْنُوْا كَالَّذِيْنَ قَالُوْا سَمِعْنَا وَهُمْ لَا يَسْمَعُوْنَ ﴿٨٢﴾

O you who believe! Obey Allāh and His Messenger, and turn not away from him while you are hearing.

*And be not like those who say: “We have heard,” but they hear not.*⁷⁰

⁷⁰ Sūrah Al Anfāl (8), āyāt 20-21.

٢- إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٢٠﴾

The only saying of the faithful believers, when they are called to Allāh (his words, the Qurʾān) and His Messenger (ﷺ), to judge between them, is that they say: “We hear and we obey.” and such are the prosperous ones (who will live forever in Paradise).⁷¹

٣- الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ ۚ أُولَٰئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ ۖ وَأُولَٰئِكَ هُمْ أُؤْتُوا الْأَلْبَابَ ﴿٢١﴾

Those who listen to the word and follow the best thereof those are (the ones) whom Allāh has guided and those are men of understanding.⁷²

b. Aḥādīth of the Prophet ﷺ:

١- حدثنا عفان حدثنا أبو خلف مرسى بن خلف كان يعد في اليدلاء حدثنا يحيى ابن كثير عن عن زيد بن سلام عن مسطور عن الحارث الأشعري أن نبي الله ﷺ قال إن الله أمر يحيى بن زكريا بخمس كلمات أن يعمل بها ويأمر بني إسرائيل أن يعملوا بها وإنه كاد أن يبطئ بها فقال عيسى إن الله أمرك بخمس كلمات لتعمل بها وتأمر بني إسرائيل أن: يعملوا بها فإما أن تأمرهم وإما أن أمرهم فقال يحيى أخشى إن سبقتني بها أن يخسف بي أو أعذب فجمع الناس في بيت المقدس فامتأوا المسجد وتعدوا على الشرف فقال إن الله أمرني بخمس كلمات أن أعمل بهن وأمركم أن تعملوا بهن وأولهن أن تعبدوا الله ولا تشركوا به شيئا وإن مثل من أشرك بالله كمثل رجل اشترى عبدا من

⁷¹ Sūrah An-Nūr (24), ayāh 51.

⁷² Sūrah Az-Zumar (39), ayāh 18.

خالص ماله بذهب أو ورق فقال هذه داري وهذا عملي فاعمل وأد إلي فكان يعمل ويؤدي إلى غير سيده فأياكم يرضى أن يكون عبده كذلك وإن الله أمركم بالصلاة فإذا صليتم فلا تلتفتوا فإن الله ينصب وجهه لوجه عبده في صلاته ما لم يلتفت وأمركم بالصيام فإن مثل ذلك كمثل رجل في عصاة معه صرة فيها مسك فكلهم يعجب أو يعجبه ريحها وإن ريح الصائم أطيب عند الله من ريح المسك وأمركم بالصدقة فإن مثل ذلك كمثل رجل أسره العدو فأوثقوا يده إلى عنقه وقدموه ليضربوا عنقه فقال أنا أفديه منكم بالقليل والكثير ففدى نفسه منهم وأمركم أن تذكروا الله فإن مثل ذلك كمثل رجل خرج العدو في أثره سراعاً حتى إذا أتى على حصن حصين فأحرز نفسه منهم كذلك العبد لا يحرز نفسه من الشيطان إلا بذكر الله قال النبي صلى الله عليه وسلم وأنا آمركم بخمس الله أمرني بهن السمع والطاعة والجهاد والهجرة والجماعة فإنه من فارق الجماعة قيد شبر فقد خلع ربة الإسلام من عنقه إلا أن يرجع ومن ادعى دعوى الجاهلية فإنه من جثا جهنم فقال رجل يا رسول الله وإن صلى وصام قال وإن صلى وصام فادعوا بدعوى الله الذي سماكم المسلمين المؤمنين عباد الله قال أبو عيسى هذا حديث حسن صحيح غريب قال محمد بن إسماعيل الحارث الأشعري له صحبة وله غير هذا الحديث: حدثنا محمد بن بشار حدثنا أبو داود الطيالسي حدثنا أبان بن يزيد عن يحيى بن أبي كثير عن زيد بن سلام عن أبي سلام عن الحارث الأشعري عن النبي صلى الله عليه وسلم نحوه بمعناه قال أبو عيسى هذا حديث حسن صحيح غريب وأبو سلام الحبشي اسمه ممتور وقد رواه علي بن المبارك عن يحيى بن أبي كثير (مسند أحمد كتاب مسند الشاميين ١٦٥٤٢ وفي سنن الترمذي كتاب الأمثال ٩٧٢)

- قال أبو عيسى هذا حديث حسن صحيح غريب -

Muḥammad bin Ismaʿīl told us that Mūsā bin Ismaʿīl told us that Abān bin Yazīd told us that Yaḥyā bin Abī Kathīr from Zaid bin Salām from Abā Salām told him from Al Ḥārith Al ʿAshʿarī told him that the Prophet ﷺ said: “Allāh commanded Yaḥyā ibn Zakarīya with five things that he may abide by them and command the Banī Isrāʾīl to abide by them. But he was delayed in conveying them. ʿĪsā said to him, “Allāh commanded you with five commands that you may abide by them and command the Banī Isrāʾīl to abide by them. So, either you give them the command, or I will do that.” So Yaḥyā said, “If you take precedence over me in conveying them, I fear that I will be swallowed up (in earth) or punished.” So, he assembled the people in Bait al-Maqdis and it was filled up, and people sat down on elevated places. He said to them, “Allāh has commanded me with five commands that I should abide by them and command you to abide by them. (1) The first of them is that you worship Allāh and associate not anything with Him. And the example of one who associates with Allāh is like a man who bought a slave with his pure earnings of gold or silver and said to him, ‘This is my house and this is my business. So take up this occupation and pay me what you earn) He works but pays another than his master. So, which of you will be pleased to have a slave like that? (2) And Allāh commands you to offer ṣalāh. When you offer ṣalāh, do not turn elsewhere, for, Allāh has His face towards His slave who offers ṣalāh as long as he does not turn elsewhere. (3) And I command you to keep fast. Its similitude is of a man who is with a party. He has a bagful of musk. All of them are pleased with it or he is pleased with its odour. And the odour of one who is fasting is more pleasant to Allāh than the odour of musk. (4) And I command you to give ṣadaqah. Its similitude is like that of a man who is imprisoned by his enemy. They tie his hand to his neck and take him to be executed. He offers, ‘I pay ransom to you the little or much, and he ransoms himself from them, (5) And, I command you that you remember Allāh. The similitude for that is like a man whose enemy may pursue him in haste while he comes to a strong fort and protects himself from them. So is the man whom nothing protects from the devil but dhikr (remembrance) of Allāh.” The Prophet (ﷺ) said. “And I command you with five commands with which Allāh has commanded me. They are: to hear, to obey, to wage jihād, to make hijrah (migration) and to attach to the main body of Muslims, for, he who separates from the main body even by a span takes out the rope of Islām from his neck unless he returns to it. And, he who invites people to the evils of jāhilīyah is fuel of Hell.” Someone asked, “O Messenger of Allāh (ﷺ), even if he offered ṣalāh and kept fast”? He said,

“Even if he offered *ṣalāh* and fasted. So invite to Allāh who named you Muslim’s. believers and slaves of Allāh.”

Abū ‘Isā said that this is a *ḥasan ṣaḥīḥ ḥadīth gharīb* and Muḥammad bin Isma‘īl Al Ḥārith Al ‘Ash‘arī said this *ḥadīth* is unaccompanied: Muḥammad bin Bashār said Abū Dāwūd Aṭ-Ṭayālīsī said that ‘Abān bin Yazīd said from Yaḥyā bin Abī Kathīr from Zaid bin Salām from Abī Salām from Al Ḥārith Al ‘Ash‘arī from the Prophet ﷺ said similar to Abū ‘Isā that this is *ḥasan ṣaḥīḥ ḥadīth gharīb* and Abū Salām Al Ḥabaṣhī known as Mamṭūr and it was narrated by ‘Alī bin Al Mubārak from Yaḥyā bin Abī Kathīr.⁷³

٢- حدثنا مسدد حدثنا يحيى بن سعيد عن شعبة عن أبي التياح عن أنس بن مالك رضي الله عنه قال قال رسول الله صلى الله عليه وسلم اسمعوا وأطيعوا وإن استعمل عليكم عبد حبشي كأن رأسه زبيبة (صحيح البخاري كتاب الأحكام ٦٦٠٩ وفي مسند ابن ماجه كتاب الجهاد ٢٨٥١ وفي مسند أحمد كتاب باقي مسند المكثرين ١١٦٨٣، (١٢٢٩١)

Narrated Misdad from the narration of Yaḥyā bin Saḥīb from *Shafibat* from Abī Aṭ-Taiyāḥ from Anas bin Mālik ﷺ who said, the Messenger of Allāh ﷺ said: “Hear and obey even if an Abyssinian slave whose head is like a raisin is placed in authority over you”.⁷⁴

٣- وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ شُعْبَةَ، عَنْ أَبِي عِمْرَانَ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ، قَالَ إِنَّ خَلِيلِي أَوْصَانِي أَنْ أَسْمَعَ وَأُطِيعَ وَإِنْ كَانَ عَبْدًا مُجَدَّعَ الْأَطْرَافِ وَأَنْ أَصَلِّيَ الصَّلَاةَ لَوَقْتِهَا " فَإِنْ أَدْرَكَتِ الْقَوْمَ وَقَدْ صَلَّوْا كُنْتُ قَدْ أَحْزَرْتُ صَلَاتَكَ وَإِلَّا كَانَتْ لَكَ نَافِلَةٌ (صحيح المسلم كتاب الإمارة و

⁷³ Musnad Aḥmad, Kitāb Musnad Ash-Shāmīn 16542 and in Sunan At-Tirmidhī, Kitāb Al ‘Amtāl 2790 (At-Tirmidhī 2790 shown) . Abū ‘Isā calls it *ḥadīth ṣaḥīḥ ḥasan gharīb*.

⁷⁴ Ṣaḥīḥ Al Bukhārī, Kitāb Al Aḥkām 6609, and in Musnad Abī Mājah, Kitāb Al Jihād 2851, and in Musnad Aḥmad, Kitāb Bāqī Musnad Al Mukathīrīn 11683, 12291.

مواضع الصلاة ١٠٢٩ و كتاب الإمارة ٣٤٢٠ و في سنن أبي ماجه كتاب الجهاد ٢٨٥٣ و في مسند أحمد تاب مسند الأنصار ٢٠٤٥٨، ٢٠٥٢٥)

*And the narration of Abū Bakr bin Abī Shaibat, from the narration of ‘Abdullāh bin Idrīs, from Shu‘bah, from Abī ‘Imrān, from ‘Abdullāh bin Aṣ-Ṣāmit, from Abī Dharr, who said: “My friend (the Holy Prophet) bade me to hear and obey (the ruler) even if he is a slave having his feet and arms cut off, and observe prayer at its prescribed time. (And further said): It you find people having observed the prayer, you in fact saved your prayer, otherwise (if you join with them) that would be a Nafl prayer for you”.*⁷⁵

٤ - حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ، حَدَّثَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ . رَضِيَ اللَّهُ عَنْهُ . عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ السَّمْعُ وَالطَّاعَةُ عَلَى الْمَرْءِ الْمُسْلِمِ، فِيمَا أَحَبَّ وَكَرِهَ، مَا لَمْ يُؤْمَرْ بِمَعْصِيَةٍ، فَإِذَا أُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ وَلَا طَاعَةَ (صحيح البخاري كتاب الأحكام ٦٦١١ و في صحيح مسلم كتاب الإمارة ٣٤٢٣ و في سنن الترمذي كتاب الجهاد ١٦٢٩ و في سنن النسائي كتاب البيعة ٤١٣٥ و في سنن أبو داود كتاب الجهاد ٢٢٥٧ و في سنن ابن ماجه كتاب الجهاد ٢٨٥٥ و مسند أحمد كتاب مسند الكثرين ٥٩٩٧)

*Narrated by Musddad, who narrated from Yahyā bin Sa‘ād, from ‘Ubaidillāh, who narrated from Nāfi‘, from ‘Abdullāh ﷺ, from the Prophet ﷺ who said, “A Muslim has to listen to and obey (the order of his ruler) whether he likes it or not, as long as his orders involve not one in disobedience (to Allāh), but if an act of disobedience (to Allāh) is imposed one should not listen to it or obey it.”*⁷⁶

⁷⁵ Ṣaḥīḥ Muslim, Kitāb Al Imārat and Mawāḍi‘ Aṣ-Ṣalāt 1029 and Kitāb Al Imārat 3420, and in Sunan Abī Mājah, Kitāb Al Jihād 2853, and in Musnad Aḥmad, Kitāb Musnad Al Anṣār 20458, 20525.

⁷⁶ Ṣaḥīḥ Al Bukhārī, Kitāb Al Aḥkām 6611, and in Ṣaḥīḥ Muslim, Kitāb Al Imārat 3423, and in Sunan At-Tirmidhī, kitāb Al Jihād 1629, and in Sunan An-Nasā‘ī, Kitāb Al Bai‘at 4135, and in Sunan Abū Dāwūd, Kitāb Al Jihād 2257, and in Sunan Ibn Mājah, Kitāb Al Jihād 2855, and Musnad Aḥmad, Kitāb Musnad Al Kathīrīn 5997.

III. FUNCTION OF AS-SAM‘U DEVELOPMENT

As a means to develop the quality of wanting to hear, understand and accept the directions or guidance of the qiyādah.

IV. PURPOSE OF AS-SAM‘U DEVELOPMENT

Allow the directions and guidance of qiyādah to be heard, understood and well accepted.

V. METHOD OF AS-SAM‘U DEVELOPMENT

- Instill confidence to members of the jamā‘ah about the importance of the obligation of hearing.
- Teach principles of effective communication.
- Provide guidance for practical implementation of effective communication.

DEVELOPMENT OF AṬ-ṬĀ'AT (OBEDIENCE)

I. TA'RĪF

1. Understanding of AṬ-ṬĀ'at.

a. Linguistically:

- Originates from the words: طاع - بطاع - طوعا وطاعة - لان وانقاد meaning easy going, submissive or obedient.
الطاعة means obedience or adherence.

b. Technically:

- To implement the commands of the qiyādah both whether liked and/or disliked.

2. Understanding of the Development of AṬ-ṬĀ'at.

All systematic efforts in order to bring maturation to the personnel of the jamā'ah towards the directives and commands of the qiyādah, whether liked or disliked, with the result that the jamā'ah is able to achieve its purposes.

II. MASHRŪ'ĪYAH

a. Allāh decrees:

١ - يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

O you who believe! Obey Allāh and obey the Messenger (Muḥammad ﷺ), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allāh and His Messenger (ﷺ), if

you believe in Allāh and In the Last Day. That is better and more suitable for final determination.⁷⁷

٢ - وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاحْذَرُوا فَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَى رَسُولِنَا
الْبَلْغُ الْمُبِينُ ﴿٢٢﴾

And obey Allāh and the Messenger (Muḥammad ﷺ), and beware and fear Allāh. Then if you turn away, you should know that it is Our Messenger's duty to convey (the Message) in the clearest way.⁷⁸

٣ - قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ
مَا حُمِّلْتُمْ وَإِنْ تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ الْمُبِينُ ﴿٢٣﴾

Say: "Obey Allāh and obey the Messenger, but if you turn away, he (Messenger Muḥammad ﷺ) is only responsible for the duty placed on him and you for that placed on you. If you obey him, you 'shall be on the Right Guidance. The Messenger's duty is only to convey (the Message) in a clear way."⁷⁹

a. Aḥādīth of the Prophet ﷺ:

١ - حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، أَنَّ الْأَعْرَجَ، حَدَّثَهُ أَنَّهُ، سَمِعَ
أَبَا هُرَيْرَةَ . رَضِيَ اللَّهُ عَنْهُ . أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " نَحْنُ
الْآخِرُونَ السَّابِقُونَ ". وَهَذَا الْإِسْنَادُ " مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَانِي فَقَدْ
عَصَى اللَّهَ، وَمَنْ يُطِيعِ الْأَمِيرَ فَقَدْ أَطَاعَنِي، وَمَنْ يَعْصِ الْأَمِيرَ فَقَدْ عَصَانِي، وَإِنَّمَا الْإِمَامُ
جُنَّةٌ يُقَاتَلُ مِنْ وَرَائِهِ وَيَتَّقَى بِهِ، فَإِنْ أَمَرَ بِتَقْوَى اللَّهِ وَعَدَلَ، فَإِنَّ لَهُ بِذَلِكَ أَجْرًا، وَإِنْ

⁷⁷ Sūrah An-Nisā° (4), ayāh 59.

⁷⁸ Sūrah Al Mā'idah (5), ayāh 92.

⁷⁹ Sūrah An-Nūr (24), ayāh 54.

قَالَ بِعَيْرِهِ، فَإِنَّ عَلَيْهِ مِنْهُ (صحيح البخاري كتاب الجهاد والسير ٢٧٣٧ وفي صحيح مسلم كتاب الإمارة ٣٤١٧ وفي سنن النسائي كتاب البيعة ٤١٢٢ وفي سنن ابن ماجه كتاب المقدمة ٣)

Abū Al Yamān narrated, that Shu'ayb informed us, that Abū Az-Zanād from Al A'raj who told him, that he heard Abū Hurairah ؓ who heard the Messenger of Allāh ﷺ saying, "We are the last but will be the foremost to enter Paradise." The Prophet ﷺ added, "He who obeys me, obeys Allāh, and he who disobeys me, disobeys Allāh. He who obeys the chief, obeys me, and he who disobeys the chief, disobeys me. The Imām is like a shelter for whose safety the Muslims should fight and where they should seek protection. If the Imām orders people with righteousness and rules justly, then he will be rewarded for that, and if he does the opposite, he will be responsible for that".⁸⁰

٢ - حدثنا عفان حدثنا أبو خلف موسى بن خلف وكان يعد من البدلاء حدثنا يحيى بن أبي كثير عن زيد بن سلام عن جده ممتور عن الحارث الأشعري أن نبي الله صلى الله عليه وسلم قال إن الله عز وجل أمر يحيى بن زكريا عليه السلام بخمس كلمات أن يعمل بهن وأن يأمر بني إسرائيل أن يعملوا بهن وأنه كاد أن يبطئ بها فقال له عيسى عليه السلام : إنك قد أمرت بخمس كلمات أن تعمل بهن وتأمر بني إسرائيل أن يعملوا بهن فإما أن تبلغهن وإما أن أبلغهن فقال : يا أخي إني أخشى إن سبقتني أن أعذب أو يخسف بي . قال : فجمع يحيى بن زكريا بني إسرائيل في بيت المقدس حتى امتأل المسجد فقعده على الشرف فحمد الله وأثنى عليه ثم قال إن الله أمرني بخمس كلمات أن أعمل بهن وآمرهم أن يعملوا بهن أولهن أن تعبدوا الله ولا تشركوا به شيئاً

⁸⁰ Ṣaḥīḥ Al Bukḥārī, Kitāb Al Jihād wa's-Sair 2737, and in Ṣaḥīḥ Muslim, Kitāb Al Imārat 3417, and in Sunan An-Nasā'ī 4122, and in Sunan Ibn Mājah, Kitāb Al Muqaddimah 3. (Ḥadīth shown Ṣaḥīḥ Al Bukḥārī, Kitāb Al Jihād 2957)

فإن مثل ذلك كمثل رجل اشترى عبدا من خالص ماله بوزق أو ذهب فجعل يعمل ويؤدي غلته إلى غير سيده فأيكس يسره أن يكون عبده كذلك وأن الله خلقكم ورزقكم فاعبدوه ولا تشركوا به شيئا وأمركم بالصلاة فإن الله ينصب وجهه لوجه عبده ما لم يلتفت فإذا صليتم فلا تلتفتوا وأمركم بالصيام فإن مثل ذلك كمثل رجل معه صرة من مسك في عصابة كلهم يجد ريح المسك وإن خلوف فم الصائم أطيب عند الله من ريح المسك وأمركم بالصدقة فإن مثل ذلك كمثل رجل أسره العدو فشددوا يديه إلى عنقه وقدموه ليضربوا عنقه . وقال لهم : هل لكم أن أفندي نفسي منكم فجعل يفتدي نفسه منهم بالقليل والكثير حتى فك نفسه وأمركم بذكر الله كثيرا وإن مثل ذلك كمثل رجل طلبه العدو سراعا في أثره فأتى حصنا حصينا فتحصن فيه وإن العبد أحسن ما يكون من الشيطان إذا كان في ذكر الله " قال : وقال رسول الله صلى الله عليه وسلم " وأنا آمركم بخمس الله أمرني بهن : الجماعة والسمع والطاعة والهجرة والجهاد في سبيل الله فإنه من خرج من الجماعة قيد شبر فقد خلع ربة الإسلام من عنقه إلا أن يراجع ومن دعا بدعوى جاهلية فهو من جثاء جهنم " قالوا : يا رسول الله وإن صام وصلى . فقال " وإن صلى وصام وزعم أنه مسلم فادعوا المسلمين بأسمائهم على ما سماهم الله عز وجل المسلمين المؤمنين عباد الله (مسند أحمد كتاب مسند الشاميين ١٦٥٤٢ وفي سنن الترمذي الأما ٠٩٧٢ - قال أبو عيسى هذا حديث حسن صحيح غريب)

It was narrated to us by ‘Affān who told us Abū Khalaf Mūsā bin Khalaf and he was known as Al Budalā’ who narrated to us from Yaḥyā bin Abī Kathīr from Zaid bin Salām from his grandfather Mamṭūr from Al Ḥārith Al ‘Ash‘arī (رضي الله عنه) who narrated that the Prophet ﷺ said: “Allāh ﷻ commanded Yaḥyā ibn Zakarīya to act according to five words and command the Children of Israel to act according to them, but he almost slowed down to convey them. Thereupon, ‘Īsā (Jesus) ﷺ said to him:

*‘Allāh commanded you to act according to five words and commanded you to command the Children of Isrā’īl to act accordingly, so either you tell them or I will do so. Yaḥyā said: ‘O brother, I am afraid if you preceded me, I will be tortured or sunk under the earth’. He said: ‘Yaḥyā gathered the Children of Isrā’īl in Jerusalem until the Masjid was filled and people sat on the balconies of the Masjid’. He praised Allāh then said: ‘Allāh commanded me to act according to five words and commanded you too to act according to them. The first is to worship Allāh and associate none with Him in worship. This example is like a man who bought a slave out of pure gold or silver, but that slave worked and the money he earned was given to other than his master, who would like that his slave is like that one?’ Allāh ﷻ created you and provided you sustenance, so worship Him and associate none with Him in worship. I command you with offering Ṣalāt because Allāh ﷻ erect His Face before the face of His Servant as long as the servant does not look right or left, so when you offer Ṣalāt, do not look right or left. I command you with fasting, the likeness of that is like a man who has a bundle of musk among a group of people where all of them can find the smell of musk. Indeed, the bad smell of a fasting person is better in the sight of Allāh than the smell of musk. I command you with charity, and the likeness of that is like a man captured by enemy who tied his hands to his neck and advanced him to be killed. Thereupon, he said: is there something I can do to ransom my life from you? He kept on ransoming himself from them by little and much until he could ransom himself. I command you to mention Allāh ﷻ frequently; the likeness of that is like a man after whom the enemy were running, but he entered a fortified fort to save himself. A servant is more secure from Satan when he mentions the name of Allāh ﷻ. He (the narrator) said: The Messenger of Allāh ﷺ said: “As for me, I command you with five things that Allāh commanded me with: To be with Muslim group, to listen (to the orders), to obey (your leaders), to migrate, and to fight in the cause of Allāh. He who abandons the Muslim group even for a hand-span, he will not be a Muslim until he comes back to Islām. And whoever does an act from the Pre-Islāmic period will be from the people of Hell”. They said: ‘O Messenger of Allāh ﷺ, even if that person offered Ṣalāt and fasted (Ramaḍān)?’ Thereupon, the Prophet ﷺ said: “Even if that person offered Ṣalāt, fasted (Ramaḍān), and claimed to be a Muslim. So, call Muslims by their names which Allāh ﷻ chose for them: Muslims, believers, and the servants of Allāh ﷻ”.*⁸¹

⁸¹ Musnad Aḥmad, Kitāb Musnad Ash-Shāmiyyīn 16542 and in At-Tirmidhī, Al Amtāl 2790 – Abū ‘Īsā said:

٣ - وَ حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ شُعْبَةَ عَنْ أَبِي عِمْرَانَ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ عَنْ أَبِي ذَرٍّ قَالَ إِنَّ خَلِيلِي أَوْصَانِي أَنْ أَسْمَعَ وَأُطِيعَ وَإِنْ كَانَ عَبْدًا مُجَدَّعَ الْأَطْرَافِ وَأَنْ أُصَلِّيَ الصَّلَاةَ لَوْفَتْهَا فَإِنْ أَذْرَكَتِ الْقَوْمَ وَقَدْ صَلَّوْا كُنْتُ قَدْ أَخْرَزْتُ صَلَاتَكَ وَإِلَّا كَانَتْ لَكَ نَافِلَةٌ (صحيح مسلم كتاب المساجد وفي مواضع الصلاة ١٠٢٩ وفي سنن ابن ماجه كتاب الجهاد ٢٨٥٣ وفي مسند أحمد كتاب مسند الأنصار ٢٠٤٥٨)

*And it was narrated to us from Abū Bakr bin Abī Sḥaibat who narrated to us from ʿAbdullāh bin Idrīs from Shuʿbah from Abī ʿImrān from ʿAbdullāh bin Aṣ-Ṣāmit from Abī Dharr who said: “Indeed my friend (i.e. the Holy Prophet ﷺ) advised me to listen (to the man in position of authority) and obey (him) even if he were a slave maimed (and disabled) and to perform ṣalāt at the proper time of ṣalāt even when you meet a group already standing for ṣalāt, meaning that you have already safeguarded your ṣalāt, and when not, then you will obtain the blessings of sunnah”.*⁸²

٤ - حَدَّثَنَا مُحَمَّدُ بْنُ زُوَيْجٍ أَنَّنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ ح وَ حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ وَسُوَيْدُ بْنُ سَعِيدٍ قَالَا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ الْمَكِّيُّ عَنْ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ عَلَى الْمَرْءِ الْمُسْلِمِ الطَّاعَةَ فِيمَا أَحَبَّ أَوْ كَرِهَ إِلَّا أَنْ يُؤْمَرَ بِمَعْصِيَةٍ فَإِذَا أُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ وَلَا طَاعَةَ (مسند ابن ماجه كتاب الجهاد ٢٨٥٥ وفي مسند أحمد مسند المكثرين من الصحابة ٤٤٣٩)

“This is a ḥasan ṣaḥīḥ ḡharīb ḥadīth”.

⁸² Ṣaḥīḥ Muslim, Kitāb Al Masājīd and in Mawāḍiʿ 1029 and in Musnad Ibn Mājah, Kitāb Al Jihād 2853 and in Musnad Aḥmad Kitāb Musnad Al Anṣār 20458.

It as narrated to us that Muḥammad bin Rumḥi who narrated from Al Laith bin Saʿd from ʿUbaidullāh bin ʿUmar from Nāfiʿ from Ibn ʿUmar ؓ and narrated from Muḥammad bin Aṣ-Ṣabbāḥ and from Suwaid bin Saʿīd who narrated that ʿAbdullāh bin Rajāʾ Al Makkaiyu from ʿUbaidullāh from Nāfiʿ from Ibn ʿUmar from the Messenger of Allāh ﷺ who said: “It is hoped that a muslim is always obedient, both in what he likes and in what he dislikes, except whenever commanded to do something immoral, then there is nothing to listen to and obey”.⁸³

III. FUNCTION OF AṬ-ṬĀʿAT DEVELOPMENT

As a means to develop the quality of obedience to the directives and guidelines of the qiyādah.

IV. PURPOSE OF AṬ-ṬĀʿAT DEVELOPMENT

In order that the direction or guidelines of the qiyādah are implemented in the best way.

V. METHOD OF AṬ-ṬĀʿAT DEVELOPMENT

1. Implant unwavering conviction about the obligation of Aṭ-Ṭāʿat.
2. Implant thiqah (trust, reliance) towards the qiyādah.
3. Teach the methodology of KIEM (Komunikasi, Informasi, Edukasi dan Motivasi) – Communication, Information, Education and Motivation.
4. Give guidance for the implementation of Aṭ-Ṭāʿat.

⁸³ Musnad Ibn Mājah, Kitāb Al Jihād 2855 and in Musnad Aḥmad Musnad Al Mukathirīn from Aṣ-Ṣaḥābat 4439.

امر بالمعروف و نهى عن المنكر

AMR BI'L MA'RŪF WA NAHĪ 'AN AL MUNKAR

CARRY OUT THAT WHICH IS ACCEPTED (BY THE COMMUNITY) AND PROHIBIT THAT WHICH IS REJECTED

I. TA'RĪF:

a. Linguistically:

Al Amru:	Command or order.
Al Ma'rūf:	What is known, what is known or goodness.
An-Nahyu:	Prevention or prohibition.
Munkar:	What is not known, an issue that is contemptible.

b. Legitimately:

Commanded and ordered to undertake that which is good (ma'rūf) when it appears to be abandoned and to prevent and forbid the contemptible (munkar) whenever it appears to be undertaken.

II. MASHRŪ'ĪYAH

a. Allāh decrees:

١- وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٤﴾

*Let there arise out of you a group of people inviting to all that is good (Islām), enjoining Al-Ma'rūf and forbidding Al-Munkar. And it is they who are the successful.*⁸⁴

⁸⁴ Sūrah Āl 'Imrān (3), ayāh 104.

٢- كُنْتُمْ خَيْرُ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ
وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ ۚ مِنْهُمْ الْمُؤْمِنُونَ
وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١٠﴾

*You are the best of peoples ever raised up for mankind; You enjoin Al-Ma^ʿrūf and forbid Al-Munkar, and you believe in Allāh. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Al-Fāsiqūn.*⁸⁵

٣- وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ
عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ ۚ
أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ ۚ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾

*The believers, men and women, are Auliya^ʿ (helpers, supporters, friends, protectors) of one another, they enjoin (on the people) Al-Ma^ʿrūf, and forbid (people) from Al-Munkar; they perform Aṣ-Ṣalāt (Iqāmat-aṣ-Ṣalāt) and give the Zakāt, and obey Allāh and His Messenger. Allāh will have His Mercy on them. Surely Allāh is All-Mighty, All-Wise.*⁸⁶

٤- الَّذِينَ إِنْ مَكَّنَّهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ
وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَاللَّهُ عَتِيقَةُ الْأُمُورِ ﴿١١١﴾

*Those (Muslim rulers) who, if We give them power in the land, (they) order for Iqāmat-aṣ-Ṣalāt., to pay the Zakāt and they enjoin Al-Ma^ʿrūf, and forbid Al-Munkar. And with Allāh rests the end of (all) matters (of creatures).*⁸⁷

⁸⁵ Sūrah Āl ʿImrān (3), ayāh 110.

⁸⁶ Sūrah At-Taubah (9), ayāh 71.

⁸⁷ Sūrah Al Ḥajj (22), ayāh 41.

٥- كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ



*They used not to forbid one another from the Munkar which they committed. Vile indeed was what they used to do.*⁸⁸

b. Aḥādīth of the Prophet ﷺ:

١- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ حَدَّثَنَا يُونُسُ بْنُ رَاشِدٍ عَنْ عَلِيِّ بْنِ بَزِيمَةَ عَنْ أَبِي عُبَيْدَةَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَوَّلَ مَا دَخَلَ النَّفْسُ عَلَى بَنِي إِسْرَائِيلَ كَانَ الرَّجُلُ يَلْقَى الرَّجُلَ فَيَقُولُ يَا هَذَا اتَّقِ اللَّهَ وَدَعْ مَا تَصْنَعُ فَإِنَّهُ لَا يَحِلُّ لَكَ ثُمَّ يَلْقَاهُ مِنَ الْعَدِ فَلَا يَمْنَعُهُ ذَلِكَ أَنْ يَكُونَ أَكِيلَهُ وَشَرِيهَهُ وَقَعِيدَهُ فَلَمَّا فَعَلُوا ذَلِكَ ضَرَبَ اللَّهُ قُلُوبَ بَعْضِهِمْ بِبَعْضٍ ثُمَّ قَالَ { لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ إِلَى قَوْلِهِ فَاسْتَقُورَ } ثُمَّ قَالَ كَلَّا وَاللَّهِ لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَلَتَأْخُذَنَّ عَلَى يَدَيِ الظَّالِمِ وَلَتَأْطُرَّهُ عَلَى الْحَقِّ أَطْرًا وَلَتَقْصُرُنَّهُ عَلَى الْحَقِّ فَصَرًّا حَدَّثَنَا خَلْفُ بْنُ هِشَامٍ حَدَّثَنَا أَبُو شَهَابٍ الْحَنَاطُ عَنْ الْعَلَاءِ بْنِ الْمُسَيَّبِ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ سَالِمٍ عَنْ أَبِي عُبَيْدَةَ عَنْ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَنَحْوِهِ زَادَ أَوْ لِيَضْرِبَنَّ اللَّهُ بِقُلُوبِ بَعْضِكُمْ عَلَى بَعْضٍ ثُمَّ لِيَلْعَنَنَّكُمْ كَمَا لَعَنَهُمْ قَالَ أَبُو دَاوُدَ رَوَاهُ الْمُحَارِبِيُّ عَنْ الْعَلَاءِ بْنِ الْمُسَيَّبِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ مُرَّةَ عَنْ سَالِمٍ الْأَفْطَسِ عَنْ أَبِي عُبَيْدَةَ عَنْ عَبْدِ اللَّهِ وَرَوَاهُ خَالِدُ الطَّحَّانُ عَنْ الْعَلَاءِ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ أَبِي عُبَيْدَةَ (مسند أبي داود كتاب الملاحم ٣٧٧٤ وفي سنن الترمذي كتاب تفسير القرآن ٢٩٧٤ وفي سنن ابن ماجه كتاب الفتن ٣٩٩٦)

⁸⁸ Al Mā'idah (5), ayāh 79.

It was told to us by ‘Abdullāh bin Muḥammad An-Nafailī who said Yūnus bin Rāshīd from ‘Alī bin Badhīmah from Abī ‘Ubaidah from ‘Abdullāh bin Mas‘ūd who said, the Messenger of Allāh ﷺ said: “The first failing to enter the Children of Isrā’īl was that a man would meet another man and say, ‘O so and so! Fear Allāh and stop what you are doing. It is not lawful for you,’ then he would meet him again the following day and find him still doing the same thing but that would not prevent him from eating, drinking and sitting with him. When they did this, Allāh caused the hearts of some of them to be tainted by others. Then He ﷻ said, “Those among the Tribe of Isrā’īl who rejected were cursed on the tongue of Dāwūd and that of ‘Īsā, son of Maryam. That is because they rebelled and overstepped the limits. They would not restrain one another from any of the wrong things that they did. How evil were the things they used to do! You see many of them taking the unbelievers as their friends. What their lower selves have advanced for them is evil indeed” to “deviators” (5:78-81)” Then he ﷺ said, “No, by Allāh, you should command the right and forbid the wrong and you should restrain the unjust and bend them to the truth and confine them to the truth or Allāh will cause the hearts of some of you to be tainted by others. And then He will curse you as He cursed them.” And it was told to us by Khalaf bin Hishām who told us from Abū Shihāb Al Ḥanāẓ from Al ‘Alā’ bin Al Musaiyib from ‘Amrū bin Murrah from Sālim from Abī ‘Ubaidah from Ibn Mas‘ūd from the Prophet ﷺ a similar ḥadīth, with the additional wording, “or (if not) Allāh will truly close the hearts of all of you because (closing them) of some others, and then curse all of you in the same manner as they were cursed (the people of the Children of Isrā’īl)”. Abū Dāwūd said: Al Muḥārībī from Al ‘Alā’ bin Al Musaiyib from ‘Abdullāh bin ‘Amrū bin Murrah from Sālim Al Aftas from Abī ‘Ubaidah from ‘Abdullāh and it was also narrated by Khālīd Aṭ-Taḥḥān from Al ‘Alā’ from ‘Amrū bin Murrah from Abī ‘Ubaidah.⁸⁹

٢ - حَدَّثَنَا عَمْرُو النَّاقِدُ وَأَبُو بَكْرِ بْنُ النَّضْرِ وَعَبْدُ بْنُ حُمَيْدٍ وَاللَّفْظُ لِعَبْدٍ قَالُوا حَدَّثَنَا
يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ قَالَ حَدَّثَنِي أَبِي عَنْ صَالِحِ بْنِ كَيْسَانَ عَنْ الْحَارِثِ عَنْ
جَعْفَرِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَكَمِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْمُسَوَّرِ عَنْ أَبِي رَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ
مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ نَبِيٍّ بَعَثَهُ اللَّهُ فِي أُمَّةٍ قَبْلِي إِلَّا

⁸⁹ Musnad Abū Dāwūd, Kitāb Al Malāḥim 3774 and in Sunan At-Tirmidhī, Kitāb Tafsīr Al Qur’ān 2974 and in Sunan Ibn Mājah, Kitāb Al Fitan 3996.

كَانَ لَهُ مِنْ أُمَّتِهِ حَوَارِيُّونَ وَأَصْحَابٌ يَأْخُذُونَ بِسُنَّتِهِ وَيَقْتَدُونَ بِأَمْرِهِ ثُمَّ إِنَّهَا تَخْلُفُ مِنْ بَعْدِهِمْ خُلُوفٌ يَتَّبِعُونَ مَا لَا يَفْعَلُونَ وَيَفْعَلُونَ مَا لَا يُؤْمَرُونَ فَمَنْ جَاهَدَهُمْ بِيَدِهِ فَهُوَ مُؤْمِنٌ وَمَنْ جَاهَدَهُمْ بِلِسَانِهِ فَهُوَ مُؤْمِنٌ وَمَنْ جَاهَدَهُمْ بِقَلْبِهِ فَهُوَ مُؤْمِنٌ وَلَيْسَ وَرَاءَ ذَلِكَ مِنَ الْإِيمَانِ حَبَّةٌ خَرْدَلٍ قَالَ أَبُو رَافِعٍ فَحَدَّثْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ فَأَنْكَرَهُ عَلَيَّ فَقَدِمَ ابْنُ مَسْعُودٍ فَزَلَّ بِقَنَاءَةٍ فَاسْتَبَعَنِي إِلَيْهِ عَبْدُ اللَّهِ بْنُ عُمَرَ يَعُودُهُ فَأَنطَلَقْتُ مَعَهُ فَلَمَّا جَلَسْنَا سَأَلْتُ ابْنَ مَسْعُودٍ عَنْ هَذَا الْحَدِيثِ فَحَدَّثَنِيهِ كَمَا حَدَّثَنِيهُ ابْنُ عُمَرَ قَالَ صَالِحٌ وَقَدْ تُحَدِّثُ بِنَحْوِ ذَلِكَ عَنْ أَبِي رَافِعٍ وَحَدَّثَنِيهِ أَبُو بَكْرٍ بْنُ إِسْحَاقَ بْنِ مُحَمَّدٍ أَخْبَرَنَا ابْنُ أَبِي مَرْزَمٍ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ قَالَ أَخْبَرَنِي الْحَارِثُ بْنُ الْفَضِيلِ الْخُطَمِيُّ عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَكَمِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْمَسُورِ بْنِ مَخْرَمَةَ عَنْ أَبِي رَافِعٍ مَوْلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا كَانَ مِنْ نَبِيٍّ إِلَّا وَقَدْ كَانَ لَهُ حَوَارِيُّونَ يَهْتَدُونَ بِهَدْيِهِ وَيَسْتَنُونَ بِسُنَّتِهِ مِثْلَ حَدِيثِ صَالِحٍ وَلَمْ يَذْكُرْ قُدُومَ ابْنِ مَسْعُودٍ وَاجْتِمَاعِ ابْنِ عُمَرَ مَعَهُ (صحيح مسلم كتاب الإيمان (٧١)

It was told to us by ‘Amrū An-Nāqid and Abū Bakr bin An-Naḍr and ‘Abd bin Ḥumaid and the statement of ‘Abd said it was narrated by Ya‘qūb bin Ibrāhīm bin Sa‘d who said it was narrated by his my father from Ṣāliḥ bin Kaisān from Al Ḥārith from Ja‘far bin ‘Abdullāh bin Al Ḥakam from ‘Abdur-Raḥmān bin Al Miswar from Abī Rāfi‘ from ‘Abdullāh bin Mas‘ūd that the Messenger of Allāh ﷺ observed: “Never a Prophet had been sent before me by Allāh towards his nation who had not among his people (his) disciples and companions who followed his ways and obeyed his command. Then there came after them their successors who said whatever they did not practise, and practised whatever they were not commanded to do. He who strove against them with his hand was a believer: he who strove against them with his tongue was a believer, and he who strove against them with his heart was a believer and beyond that there is no faith

even to the extent of a mustard seed”. Abū Rāfi‘ said: “I narrated this *ḥadīth* to ‘Abdullāh bin ‘Umar; he contradicted me. There happened to come ‘Abdullāh bin Mas‘ūd who stayed at Qanāt, and ‘Abdullāh bin ‘Umar wanted me to accompany him for visiting him (as ‘Abdullāh bin Mas‘ūd was ailing), so I went along with him and as we sat (before him) I asked Ibn Mas‘ūd about this *ḥadīth*. He narrated it in the same way as I narrated it to Ibn ‘Umar. Ṣāliḥ said: “Indeed this was as narrated by Abī Rāfi‘”. And it was narrated by Abū Bakr bin Ishāq bin Muḥammad who told us the son of Abī Maryam who narrated that ‘Abdul-‘Azīz bin Muḥammad who said that Al Ḥārith bin Al Fuḍail Al Khaṭmī from Ja‘far bin ‘Abdullāh bin Al Ḥakam from ‘Abdur-Raḥmān bin Al Miswar bin Makhramah from Abī Rāfi‘ the slave of the Prophet ﷺ from ‘Abdullāh bin Mas‘ūd from the Messenger of Allāh ﷺ who said: “There was never a Prophet except that he possessed defenders who asked for guidance by means of his guidance, and took (on board) sunnah from his sunnah”, such as the *ḥadīth* of Ṣāliḥ, but he did not mention the arrival of Ibn Mas‘ūd and the gathering together with Ibn ‘Umar.⁹⁰

٣ - حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ قَالَ حَدَّثَنَا زُهَيْرُ بْنُ مَعَاوِيَةَ قَالَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ قَالَ حَدَّثَنَا قَيْسٌ قَالَ قَامَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَحَمِدَ اللَّهَ عَزَّ وَجَلَّ وَأَثْنَى عَلَيْهِ فَقَالَ يَا أَيُّهَا النَّاسُ إِنَّكُمْ تَقْرَأُونَ هَذِهِ الْآيَةَ { يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ } إِلَى آخِرِ الْآيَةِ وَإِنَّكُمْ تَضَعُونَهَا عَلَى غَيْرِ مَوْضِعِهَا وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ النَّاسَ إِذَا رَأَوْا الْمُنْكَرَ وَلَا يُعَيِّرُوهُ أَوْشَكَ اللَّهُ أَنْ يَغْمَهُمْ بِعِقَابِهِ قَالَ وَسَمِعْتُ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ يَا أَيُّهَا النَّاسُ إِنَّا كُفْرًا وَالْكَذِبُ فَإِنَّ الْكَذِبَ مُجَانِبٌ لِلْإِيمَانِ (مسند أحمد كتاب مسند العشرة المبشرين بالجنة ١٦، ٢٩)

It was narrated to us by Hāshim bin Al Qāsim who said it was narrated by Zuhair that is Ibn Mu‘āwiyah who said from Ismā‘īl bin Abī Khālīd who said from Qais who said “That Abū Bakr ﷺ stood and glorified Allāh ﷻ and praised Him and then he said: “O mankind, surely all of you have

⁹⁰ Ṣaḥīḥ Muslim, Kitāb Al Imān 71.

read this *ayāh*” {O you who believe. You are all responsible for your own selves, and those who are astray will be of no danger to you...} (until the end of the *ayāh*), and you all put it out of its place. I heard the messenger of Allāh ﷺ said: “Indeed if mankind sees that which is contemptible and then does not change it, then it is feared Allāh will disperse punishment upon all of them”. He said: “And I heard Abū Bakr رضي الله عنه say: “O mankind, beware of falsehood (distance yourselves from falsehood) because indeed falsehood distances you all from faith”.⁹¹

٤ - حَدَّثَنَا أَبُو نُعَيْمٍ حَدَّثَنَا زَكَرِيَّا قَالَ سَمِعْتُ عَامِرًا يَقُولُ سَمِعْتُ التَّعْمَانَ بْنَ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَثَلُ الْقَائِمِ عَلَى حُدُودِ اللَّهِ وَالْوَاقِعِ فِيهَا كَمَثَلِ قَوْمٍ اسْتَهَمُوا عَلَى سَفِينَةٍ فَأَصَابَ بَعْضُهُمْ أَعْلَاهَا وَبَعْضُهُمْ أَسْفَلَهَا فَكَانَ الَّذِينَ فِي أَسْفَلِهَا إِذَا اسْتَقَوْا مِنَ الْمَاءِ مَرُّوا عَلَى مَنْ فَوْقَهُمْ فَعَالُوا لَوْ أَنَّ أَخْرَفْنَا فِي نَصِينَا حَرْقًا وَمَنْ نُؤْذِ مَنْ فَوْقَنَا فَإِنْ يَشْكُوهُمْ وَمَا أَرَادُوا هَلَكُوا جَمِيعًا وَإِنْ أَخَذُوا عَلَى أَيْدِيهِمْ بَحَوْا وَنَجَّوْا جَمِيعًا (صحيح البخاري كتاب شركة ٢٣١٣ وفي سنن الترمذي كتاب الفتن ٢٠٩٩ وفي مسند أحمد كتاب مسند كوفيين ١٧٦٣٠، ١٧٦٥٣)

Narrated to us by Abū Nu‘aim who narrated from Zakarīya who said, ‘I heard ‘Amran who said I heard An-Nu‘mān bin Bashīr رضي الله عنه from the Prophet ﷺ who said: “The parable of those people who enforce the laws of Allāh and of those people who are silent towards them is like a group of people who set sail in a ship and some of them have a place in the top and some of them have a place in the bottom of the ship. Then the people who were in the bottom of the ship when they looked for water to drink they must pass through those people who were in the top of the ship whilst saying: “If we may have holes in this ship for us so that we do not disturb those people above us”. If the people above permitted the desires of those people from below then they will all perish. However, if they are prevented by their hands then they will all be saved”.⁹²

⁹¹ Musnad Ahmad, Kitāb Musnad Al ‘Ashrah Al Mubasharīn 16, 29.

⁹² Ṣaḥīḥ Al Bukhārī, Kitāb Sharīkah 2313 and in Sunan At-Tirmidhī, Kitāb Al Fitan 2099 and in Musnad Ahmad, Kitāb Musnad Kūfiyyin 17630, 17653.

٥ - حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ وَعَقَّانُ قَالَ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ قَالَ أَخْبَرَنَا عَلِيُّ بْنُ زَيْدٍ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ خَطَبَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خُطْبَةً بَعْدَ الْعَصْرِ إِلَى مُعَبِّرَانِ الشَّمْسِ حَفِظَهَا مِنَّا مَنْ حَفِظَهَا وَنَسِيَهَا مِنَّا مَنْ نَسِيَهَا فَحَمَدَ اللَّهُ قَالَ عَقَّانُ وَقَالَ حَمَّادُ وَأَكْثَرُ حِفْظِي أَنَّهُ قَالَ بِمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ فَحَمَدَ اللَّهُ وَأَتَيْتَنِي عَلَيْهِ ثُمَّ قَالَ أَمَّا بَعْدُ فَإِنَّ الدُّنْيَا خَضِرَةٌ خُلُوَّةٌ وَإِنَّ اللَّهَ مُسْتَخْلِفُكُمْ فِيهَا فَتَاطَرُّ كَيْفَ تَعْمَلُونَ أَلَا فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النَّسَاءَ أَلَا إِنَّ بَنِي آدَمَ خُلِفُوا عَلَى طَبَقَاتٍ شَقَى مِنْهُمْ مَنْ يُؤَلِّدُ مُؤْمِنًا وَيَخَيِّبُ مُؤْمِنًا وَيَمُوتُ مُؤْمِنًا وَمِنْهُمْ مَنْ يُؤَلِّدُ كَافِرًا وَيَخَيِّبُ كَافِرًا وَيَمُوتُ كَافِرًا وَمِنْهُمْ مَنْ يُؤَلِّدُ مُؤْمِنًا وَيَخَيِّبُ مُؤْمِنًا وَيَمُوتُ مُؤْمِنًا وَمِنْهُمْ مَنْ يُؤَلِّدُ كَافِرًا وَيَخَيِّبُ كَافِرًا وَيَمُوتُ مُؤْمِنًا أَلَا إِنَّ الْعُضْبَ جَمْرَةٌ تُوقَدُ فِي جَوْفِ ابْنِ آدَمَ أَلَا تَرَوْنَ إِلَى حُمْرَةِ عَيْنَيْهِ وَانْتِفَاحِ أَوْدَاجِهِ فَإِذَا وَجَدَ أَحَدُكُمْ شَيْئًا مِنْ ذَلِكَ فَلَا تُرَضِ الْأَرْضُ أَلَا إِنَّ خَيْرَ الرَّجَالِ مَنْ كَانَ بَطِيءَ الْعُضْبِ سَرِيعَ الرِّضَا وَشَرَّ الرَّجَالِ مَنْ كَانَ سَرِيعَ الْعُضْبِ بَطِيءَ الرِّضَا فَإِذَا كَانَ الرَّجُلُ بَطِيءَ الْعُضْبِ بَطِيءَ الْفِيءِ وَسَرِيعَ الْعُضْبِ سَرِيعَ الْفِيءِ فَإِنَّهَا بِهَا أَلَا إِنَّ خَيْرَ التُّجَّارِ مَنْ كَانَ حَسَنَ الْقَضَاءِ حَسَنَ الطَّلَبِ وَشَرَّ التُّجَّارِ مَنْ كَانَ سَيِّئَ الْقَضَاءِ سَيِّئَ الطَّلَبِ فَإِذَا كَانَ الرَّجُلُ حَسَنَ الْقَضَاءِ سَيِّئَ الطَّلَبِ أَوْ كَانَ سَيِّئَ الْقَضَاءِ حَسَنَ الطَّلَبِ فَإِنَّهَا بِهَا أَلَا إِنَّ لِكُلِّ عَادِرٍ لَوَاءً يَوْمَ الْقِيَامَةِ بِقَدْرِ عَدْرَتِهِ أَلَا وَأَكْبَرُ الْعَدْرِ عَدْرُ أَمِيرٍ عَامَّةٍ أَلَا لَا يَمْنَعَنَّ رَجُلًا مَهَابَةُ النَّاسِ أَنْ يَتَكَلَّمَ بِالْحَقِّ إِذَا عَلِمَهُ أَلَا إِنَّ أَفْضَلَ الْجِهَادِ كَلِمَةُ حَقٍّ عِنْدَ سُلْطَانٍ جَائِرٍ فَلَمَّا كَانَ عِنْدَ مُعَبِّرَانِ الشَّمْسِ قَالَ أَلَا إِنَّ مِثْلَ مَا بَقِيَ مِنَ الدُّنْيَا فِيمَا مَضَى مِنْهَا مِثْلُ مَا بَقِيَ مِنْ يَوْمِكُمْ هَذَا فِيمَا مَضَى مِنْهُ (مسند

It was narrated to us by Yazīd bin Hārūn and ‘Affān who said that it was narrated to us from Ḥammād bin Salamah who said it was narrated to us from ‘Alī bin Zaid from Abī Naḍīrah from Abī Sa‘īd Al Khudrī who said: ‘The Messenger of Allāh ﷺ delivered a speech to us after the ‘Aṣr ṣalāt until the sun began to set, and amongst us were those who remembered it and those who forgot it, and he ﷺ praised Allāh’. ‘Affān said and Ḥammād said – The most I remembered was that he ﷺ said something about what will happen until the Day of Resurrection, and he ﷺ praised Allāh and then he said: “To begin; This world is sweet and green and Allāh Almighty has appointed you vice-regents in it, then He will see what it is that you all do. Know that, be fearful of the world and women, and know that the Children of Ādam were created in various degrees, and amongst them are those who were born in a state of faith/belief, who live with faith and who die in faith. Amongst them also are those who are born within a state of disbelief, who live in disbelief and who die in a state of disbelief. And amongst them are those who are born in a state of faith, who live in a state of faith, but who die in a state of disbelief. And amongst them are those who are born in a state of disbelief, who live in a state of disbelief, but who die in a state of Islām. Know that, anger is the embers for the fire that is kindled within bellies of the Children of Ādam, and know that all of you are able to see the reds of their eyes and the swelling of the veins in the neck, so if a person from amongst you all experiences this, then hopefully he sits. Know that, indeed the best of men is the one who is slow to anger but easy to acquiesce, and the worst of men is the one who is quick to anger and slow to acquiesce. Whenever a man is slow to become angry and also slow to subside, and a man is quick to anger and quick to subside then he is not the best nor the worst. And the best of merchants is the one who is polite and courteous in repaying debts and polite and courteous in collecting debts, and the worst of merchants is the one who is nasty in repaying debts and nasty in collecting debts. If a man is polite and courteous in repaying debts and nasty in collecting debts, or is nasty in repaying debts and polite and courteous in collecting debts then he is not the best nor the worst. Know that every treacherous person will bear a banner on the day of Resurrection appropriate to the degree of their treachery, and the most treacherous is the treachery of a leader. Know that, do not disallow a man from conveying the truth that he is aware of just because of fear of mankind. Know that the best jihād is words of truth to a leader who is despotic”. When the sun had descended he ﷺ said: “Know that, indeed the

example of remaining time on this earth with time that has already passed is like the rest of your day with the time already elapsed from it”.⁹³

٦ - حَدَّثَنَا رَاشِدُ بْنُ سَعِيدٍ الرَّمْلِيُّ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ أَبِي غَالِبٍ عَنْ أَبِي أُمَامَةَ قَالَ عَرَضَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ عِنْدَ الْجُمُرَةِ الْأُولَى فَقَالَ يَا رَسُولَ اللَّهِ أَيُّ الْجِهَادِ أَفْضَلُ فَسَكَتَ عَنْهُ فَلَمَّا رَأَى الْجُمُرَةَ الثَّانِيَةَ سَأَلَهُ فَسَكَتَ عَنْهُ فَلَمَّا رَمَى جُمُرَةَ الْعَقَبَةِ وَضَعَ رِجْلَهُ فِي الْعَرَزِ لِيَرْكَبَ قَالَ أَتَيْنَ السَّائِلُ قَالَ أَنَا يَا رَسُولَ اللَّهِ قَالَ كَلِمَتُهُ حَقٌّ عِنْدَ ذِي سُلْطَانٍ جَائِرٍ (سنن ابن ماجه كتاب الفتن ٤٠٠٢)

It was narrated to us by Rāshīd bin Sa‘īd Ar-Ramlīy who narrated to us from Al Walīd bin Muslim who narrated to us from Hammād bin Salamah from Abī Ghālib from Abī Umāmah who said: “A man waylaid the Messenger of Allāh ﷺ at the time he ﷺ was at Jamratul-‘Ulā and asked him: ‘O Messenger of Allāh (ﷺ), which jihād is the best?’” He ﷺ remained silent and when he saw him ﷺ at Jamratuth-Thāniyah, he asked again but he ﷺ remained silent. After he ﷺ had finished with Jamratul ‘Aqabah, he ﷺ stood upon a log to climb onto transport and he ﷺ asked: “Where is the person who asked questions earlier?” The man answered, “It is me O messenger of Allāh (ﷺ). He ﷺ said: “Words of truth delivered to a leader who is despotic”.⁹⁴

٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَادَةَ الْوَاسِطِيُّ حَدَّثَنَا يَزِيدُ بْنُ يَعْنِي ابْنُ هَارُونَ أَخْبَرَنَا إِسْرَائِيلُ حَدَّثَنَا مُحَمَّدُ بْنُ جُحَادَةَ عَنْ عَطِيَّةِ الْعَوْفِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ

⁹³ Musnad Ahmad, Kitāb Bāqī Musnad Al Mukathirīn 10716.

⁹⁴ Sunan Ibn Mājah, Kitāb Al Fitan 4002.

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْضَلُ الْجِهَادِ كَلِمَةُ عَدْلِ عِنْدَ سُلْطَانٍ جَائِرٍ أَوْ أَمِيرٍ جَائِرٍ (سنن)

أبو داود (٣٧٨١)

*It was narrated to us from Muḥammad bin ʿUbaidah Al Wāsiṭīy who narrated from Yazīd that is Ibn Hārūn who narrated from Isrāʿīl who narrated from Muḥammad bin Juḥādah from ʿAṭīyah Al ʿAwfīy from Abī Saʿīd Al Khudrīy who said: ‘The Messenger of Allāh ﷺ said: “The best of jihād is to convey the truth to a despotic leader or a tyrannical leader”’.*⁹⁵

III. PURPOSE:

1. To maintain the stability and establish the authority of Islām and Jamāʿah Islāmīyah.
2. To prevent the realization of the authority of evil people (fājir – immoral person).
3. In order to inculcate the fertility of maʿrūf and prevent overt munkar.

IV. FUNCTION:

1. As a means to safeguard the purity of the ʿaqīdah, ʿibādah and akhlāq of the jamāʿah’s members.
2. As a means for the fertile development of the maʿrūf.
3. As a means to prevent vast spread of immorality.

V. METHOD:

a. Implementation of Amr bi’l Maʿrūf wa Nahī ʿan al Munkar:

1. **Taʿrīf:** explain the essence of abandoning the maʿrūf and or the munkar that is undertaken.
2. **An-Nuṣḥu (sincere advice) and At-Tadhkīr (reminder):** gently advise in order that the maʿrūf that was abandoned is again practiced and or the rejection of the munkar that is undertaken.

⁹⁵ Sunan Abū Dāwūd 3781.

3. **At-Ta'nīf:** stern reprimanding whenever the second step is not impressed.

HISBAH

I. TA[°]RĪF:

a. Linguistically:

Meaning: To think, guess or calculate.

b. Technically:

والحسبة عند الفقهاء : أمر بالمعروف إذا ظهر تركه ونهي عن المنكر إذا ظهر فعله

Meaning: Al Ḥisbah: according to the legists (experts of fiqh) that is: Command towards goodness whenever it appears to be being abandoned and prevent what is immoral whenever it appears to be being undertaken.

What we mean by Ḥisbah is: Amr bi'l Ma[°]rūf wa Nahī [°]an al Munkar that is carried out by an institution formed by the jamā[°]ah.

II. MASHRŪ[°]ĪYAH

a. Allāh decrees:

١ - وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٤﴾

*Let there arise out of you a group of people inviting to all that is good (Islām), enjoining Al-Ma[°]rūf and forbidding Al-Munkar. And it is they who are the successful.*⁹⁶

⁹⁶ Sūrah Āl [°]Imrān (3), ayāh 104.

٢ - كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَنَنْهَوْنَ عَنِ الْمُنْكَرِ
وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ ۚ مِنْهُمْ الْمُؤْمِنُونَ
وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿٢﴾

You are the best of peoples ever raised up for mankind; You enjoin Al-Ma'rūf and forbid Al-Munkar, and you believe in Allāh. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Al-Fāsiqūn (disobedient to Allāh - and rebellious against Allāh's Command).⁹⁷

٣ - وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ
عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ ۚ
أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ ۚ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٣﴾

The believers, men and women, are Auliya' (helpers, supporters, friends, protectors) of one another, they enjoin (on the people) Al-Ma'rūf, and forbid (people) from Al-Munkar; they perform Aṣ-Ṣalāt (Iqāmat-aṣ-Ṣalāt) and give the Zakāt, and obey Allāh and His Messenger. Allāh will have His Mercy on them. Surely Allāh is All-Mighty, All-Wise.⁹⁸

٤ - لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَءِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ
ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٤﴾ كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ
فَعَلُوهُ ۚ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٥﴾

Those among the Children of Isrā'īl who disbelieved were cursed by the tongue of Dāwūd (David) and 'Īsā (Jesus), son of Maryam (Mary). That

⁹⁷ Sūrah Āl 'Imrān (3), ayāh 110.

⁹⁸ Sūrah At-Taubah (9), ayāh 71.

was because they disobeyed (Allāh and the Messengers) and were ever transgressing beyond bounds.

They used not to forbid one another from the Munkar which they committed. Vile indeed was what they used to do.⁹⁹

٥ - يَبْنِيْ اَقِمِ الصَّلَاةَ وَاْمُرْ بِالْمَعْرُوفِ وَاَنْتَه عَنِ الْمُنْكَرِ وَاَصْبِرْ عَلٰى مَا اَصَابَكَ
 اِنَّ ذٰلِكَ مِنْ عَزَمِ الْاُمُوْر ﴿٥﴾

“O my son! Aqim-iṣ-Ṣalāt (perform Aṣ-Ṣalāt), enjoin (people) for Al-Maʿrūf, and forbid (people) from Al-Munkar, and bear with patience whatever befall you. Verily! These are some of the important commandments ordered by Allāh with no exemption.¹⁰⁰

b. Aḥādīth of the Prophet ﷺ:

١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ ح وَ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى
 حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ كِلَاهُمَا عَنْ قَيْسِ بْنِ مُسْلِمٍ عَنْ طَارِقِ بْنِ شِهَابٍ
 وَهَذَا حَدِيثُ أَبِي بَكْرٍ قَالَ أَوَّلُ مَنْ بَدَأَ بِالْحُطْبَةِ يَوْمَ الْعِيدِ قَبْلَ الصَّلَاةِ مَرْوَانُ فَقَامَ إِلَيْهِ
 رَجُلٌ فَقَالَ الصَّلَاةُ قَبْلَ الْحُطْبَةِ فَقَالَ قَدْ تُرِكَ مَا هُنَالِكَ فَقَالَ أَبُو سَعِيدٍ أَمَا هَذَا فَقَدْ
 قَضَى مَا عَلَيْهِ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ رَأَى مِنْكُمْ مُنْكَرًا
 فَلْيُعَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ حَدَّثَنَا
 أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ حَدَّثَنَا أَبُو مُعَاوِيَةَ حَدَّثَنَا الْأَعْمَشُ عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ عَنْ
 أَبِيهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَعَنْ قَيْسِ بْنِ مُسْلِمٍ عَنْ طَارِقِ بْنِ شِهَابٍ عَنْ أَبِي سَعِيدٍ
 الْخُدْرِيِّ فِي قِصَّةِ مَرْوَانَ وَحَدِيثِ أَبِي سَعِيدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِ حَدِيثِ

⁹⁹ Sūrah Al Mā'idah (5), āyāt 78-79.

¹⁰⁰ Sūrah Luqmān (31), āyāh 17.

شُعْبَةَ وَسُفْيَانَ¹⁰¹ - (صحيح مسلم كتاب الإيمان ٧٠ وفي سنن النسائي كتاب الإيمان و شرائعة ٤٩٢٢ وفي سنن أبي داود كتاب الصلاة ٩٦٣ و كتاب الملاحم ٣٧٧٧ وفي سنن ابن ماجه كتاب إقامة الصلاة و السنة ١٢٦٥ و كتاب الفتن ٤٠٠٣ وفي مسند أحمد كتاب باقي ميند المكثرين ١٠٦٥١، ١٠٧٢٣، ١١٠٣٤، ١١٠٩٠)

It has been narrated to us by Abū Bakr bin Abī Sḥaibah who narrated from Wakī^c from Sufyān who told us and told me from Muḥammad bin Al Muthannā who narrated from Muḥammad bin Ja^cfar who narrated from Shu^cbah both from Qais bin Muslim from Ṭāriq bin Shihāb and this is narrated from Abū Sa^cīd and this man determined that he heard the Messenger of Allāh ﷺ who said: ‘He who amongst you sees something abominable should modify it with the help of his hand; and if he has not strength enough to do it, then he should do it with his tongue, and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of faith. Narrated by Abū Kuraib Muḥammad bin Al ‘Alā^c who narrated from Abū Mu^cāwiyah who narrated from Al A^c‘mash from Isma^cīl bin Rajā^c from his father from Abī Sa^cīd Al Khudrīy and from Qais bin Muslim from Ṭāriq bin Shihāb from Abī Sa^cīd Al Khudrīy in the narrative of Marwān and the narrative of Abī Sa^cīd from the Prophet ﷺ and such a narrative from Shu^cbah and Sufyān.¹⁰²

٢ - حَدَّثَنَا عَمْرُو النَّاقِدُ وَأَبُو بَكْرِ بْنُ النَّضْرِ وَعَبْدُ بْنُ حُمَيْدٍ وَاللَّفْظُ لِعَبْدٍ قَالُوا حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ قَالَ حَدَّثَنِي أَبِي عَنْ صَالِحِ بْنِ كَيْسَانَ عَنْ الْحَارِثِ عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَكَمِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْمُسَوَّرِ عَنْ أَبِي رَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ نَبِيٍّ بَعَثَهُ اللَّهُ فِي أُمَّةٍ قَبْلِي إِلَّا كَانَ لَهُ مِنْ أُمَّتِهِ حَوَارِيُّونَ وَأَصْحَابٌ يَأْخُذُونَ بِسُنَّتِهِ وَيَقْتُلُونَ بِأَمْرِهِ ثُمَّ إِنَّهَا تَخْلُفُ مِنْ بَعْدِهِمْ خُلُوفٌ يَقُولُونَ مَا لَا يَفْعَلُونَ وَيَفْعَلُونَ مَا لَا يُؤْمَرُونَ فَمَنْ جَاهَدَهُمْ يَدِهِ فَهُوَ

¹⁰¹ From portions.

¹⁰² Ṣaḥīḥ Muslim, Kitāb Al Imān 70 and in Sunan An-Nasā'ī, Kitāb Al Imān and Sharā'ah 4922 and in Sunan Abī Dāwūd, Kitāb Aṣ-Ṣalāt 963 and Kitāb Al Malāḥim 3777 and in Sunan Ibn Mājah, Kitāb Iqāmatuṣ-Ṣalāt and As-Sunnah 1265 and Kitāb Al Fitan 4003 and in Musnad Aḥmad, Kitāb Bāqī Musnad Al Mukaththirīn 10651, 10723, 11034, 11090.

مُؤْمِنٌ وَمَنْ جَاهَدَهُمْ بِلِسَانِهِ فَهُوَ مُؤْمِنٌ وَمَنْ جَاهَدَهُمْ بِقَلْبِهِ فَهُوَ مُؤْمِنٌ وَلَيْسَ وَرَاءَ ذَلِكَ مِنَ الْإِيمَانِ حَبَّةُ خَرْدَلٍ قَالَ أَبُو رَافِعٍ فَحَدَّثْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ فَأَنْكَرَهُ عَلَيَّ فَقَدِمَ ابْنُ مَسْعُودٍ فَتَنَزَّلَ بِقَنَآةٍ فَاسْتَبَعَنِي إِلَيْهِ عَبْدُ اللَّهِ بْنُ عُمَرَ يَعُودُهُ فَأَنْطَلَقْتُ مَعَهُ فَلَمَّا جَلَسْنَا سَأَلْتُ ابْنَ مَسْعُودٍ عَنْ هَذَا الْحَدِيثِ فَحَدَّثَنِيهِ كَمَا حَدَّثْتُهُ ابْنُ عُمَرَ قَالَ صَالِحٌ وَقَدْ تُحَدَّثُ بِتَحْوٍ ذَلِكَ عَنْ أَبِي رَافِعٍ وَحَدَّثَنِيهِ أَبُو بَكْرٍ بْنُ إِسْحَاقَ بْنِ مُحَمَّدٍ أَخْبَرَنَا ابْنُ أَبِي مَرْيَمَ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ قَالَ أَخْبَرَنِي الْحَارِثُ بْنُ الْفَضْلِ الْخُطَمِيُّ عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَكَمِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْمُسَوَّرِ بْنِ مَخْرَمَةَ عَنْ أَبِي رَافِعٍ مَوْلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا كَانَ مِنْ نَبِيٍّ إِلَّا وَقَدْ كَانَ لَهُ حَوَارِثُونَ يَهْتَدُونَ بِحُدُودِهِ وَيَسْتَتُونَ بِسُنَّتِهِ مِثْلَ حَدِيثِ صَالِحٍ وَلَمْ يَذْكُرْ قُدُومَ ابْنِ مَسْعُودٍ وَاجْتِمَاعِ ابْنِ عُمَرَ مَعَهُ (صحيح مسلم كتاب الإيمان (٧١)

It was told to us by ‘Amrū An-Nāqid and Abū Bakr bin An-Naḍr and ‘Abd bin Ḥumaid and the statement of ‘Abd said it was narrated by Ya‘qūb bin Ibrāhīm bin Sa‘d who said it was narrated by his my father from Ṣāliḥ bin Kaisān from Al Ḥārith from Ja‘far bin ‘Abdullāh bin Al Ḥakam from ‘Abdur-Raḥmān bin Al Miswar from Abī Rāfi‘ from ‘Abdullāh bin Mas‘ūd that the Messenger of Allāh ﷺ observed: “Never a Prophet had been sent before me by Allāh towards his nation who had not among his people (his) disciples and companions who followed his ways and obeyed his command. Then there came after them their successors who said whatever they did not practise, and practised whatever they were not commanded to do. He who strove against them with his hand was a believer: he who strove against them with his tongue was a believer, and he who strove against them with his heart was a believer and beyond that there is no faith even to the extent of a mustard seed”. Abu Rāfi‘ said: “I narrated this ḥadīth to ‘Abdullāh bin ‘Umar; he contradicted me. There happened to come ‘Abdullāh bin Mas‘ūd who stayed at Qanāt, and ‘Abdullāh bin ‘Umar wanted me to accompany him for visiting him (as ‘Abdullāh bin

Mas'ūd was ailing), so I went along with him and as we sat (before him) I asked Ibn Mas'ūd about this ḥadīth. He narrated it in the same way as I narrated it to Ibn 'Umar. Ṣāliḥ said: "Indeed this was as narrated by Abī Rāfi'". And it was narrated by Abū Bakr bin Ishāq bin Muḥammad who told us the son of Abī Maryam who narrated that 'Abdul-'Azīz bin Muḥammad who said that Al Ḥārith bin Al Fuḍail Al Khaṭmī from Ja'far bin 'Abdullāh bin Al Ḥakam from 'Abdur-Raḥmān bin Al Miswar bin Makhramah from Abī Rāfi' the slave of the Prophet ﷺ from 'Abdullāh bin Mas'ūd from the Messenger of Allāh ﷺ who said: "There was never a Prophet except that he possessed defenders who asked for guidance by means of his guidance, and took (on board) sunnah from his sunnah", such as the ḥadīth of Ṣāliḥ, but he did not mention the arrival of Ibn Mas'ūd and the gathering together with Ibn 'Umar.¹⁰³

٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ التُّنَيْلِيُّ حَدَّثَنَا يُونُسُ بْنُ رَاشِدٍ عَنْ عَلِيِّ بْنِ بَزِيمَةَ عَنْ أَبِي عُبَيْدَةَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَوَّلَ مَا دَخَلَ النَّفْسُ عَلَى بَنِي إِسْرَائِيلَ كَانَ الرَّجُلُ يَلْقَى الرَّجُلَ فَيَقُولُ يَا هَذَا اتَّقِ اللَّهَ وَدَعْ مَا تَصْنَعُ فَإِنَّهُ لَا يَجِلُّ لَكَ ثُمَّ يَلْقَاهُ مِنَ الْغَدِ فَلَا يَمْنَعُهُ ذَلِكَ أَنْ يَكُونَ أَكِيلَهُ وَشَرِيبَهُ وَقَعِيدَهُ فَلَمَّا فَعَلُوا ذَلِكَ ضَرَبَ اللَّهُ قُلُوبَ بَعْضِهِمْ بِبَعْضٍ ثُمَّ قَالَ { لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ إِلَى قَوْلِهِ فَاسْقُوتَ } ثُمَّ قَالَ كَلَّا وَاللَّهِ لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَلَتَأْخُذَنَّ عَلَى يَدَيِ الظَّالِمِ وَلَتَأْطُرَنَّهُ عَلَى الْحَقِّ أَطْرًا وَلَتَقْصُرَنَّهُ عَلَى الْحَقِّ قَصْرًا حَدَّثَنَا خَلْفُ بْنُ هِشَامٍ حَدَّثَنَا أَبُو شَهَابٍ الْحَنَاطُ عَنْ الْعَلَاءِ بْنِ الْمُسَيَّبِ عَنْ عَمْرِو بْنِ مَرْثَدَةَ عَنْ سَالِمٍ عَنْ أَبِي عُبَيْدَةَ عَنْ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخُوه زَادَ أَوْ لِيَضْرِبَنَّ اللَّهُ بِقُلُوبِ بَعْضِكُمْ عَلَى بَعْضٍ ثُمَّ لَيَلْعَنَنَّكُمْ كَمَا لَعَنَهُمْ قَالَ أَبُو دَاوُدَ رَوَاهُ الْمُحَارِبِيُّ عَنْ الْعَلَاءِ بْنِ الْمُسَيَّبِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ مَرْثَدَةَ عَنْ سَالِمٍ الْأَفْطَسِ عَنْ أَبِي عُبَيْدَةَ عَنْ عَبْدِ اللَّهِ وَرَوَاهُ خَالِدُ الطَّحَّانُ عَنْ الْعَلَاءِ عَنْ

¹⁰³ Ṣaḥīḥ Muslim, Kitāb Al Imān 71.

عَمْرُو بْنُ مُرَّةَ عَنْ أَبِي عُبَيْدَةَ (سنن أبي داود كتاب الملاحم ٣٧٧٤ وفي سنن الترمذي كتاب تفسير القرآن ٢٩٧٤ وفي سنن ابن ماجه كتاب الفتن ٤٩٩٦)

It was told to us by ‘Abdullāh bin Muḥammad An-Nafailī who said Yūnus bin Rāshīd from ‘Alī bin Baḍhīmah from Abī ‘Ubaidah from ‘Abdullāh bin Mas‘ūd who said, the Messenger of Allāh ﷺ said: “The first failing to enter the Children of Isrā’īl was that a man would meet another man and say, ‘O so and so! Fear Allāh and stop what you are doing. It is not lawful for you,’ then he would meet him again the following day and find him still doing the same thing but that would not prevent him from eating, drinking and sitting with him. When they did this, Allāh caused the hearts of some of them to be tainted by others. Then He ﷺ said, “Those among the Tribe of Isrā’īl who rejected were cursed on the tongue of Dāwūd and that of ‘Īsā, son of Maryam. That is because they rebelled and overstepped the limits. They would not restrain one another from any of the wrong things that they did. How evil were the things they used to do! You see many of them taking the unbelievers as their friends. What their lower selves have advanced for them is evil indeed” to “deviators” (5:78-81)” Then he ﷺ said, “No, by Allāh, you should command the right and forbid the wrong and you should restrain the unjust and bend them to the truth and confine them to the truth or Allāh will cause the hearts of some of you to be tainted by others. And then He will curse you as He cursed them.” And it was told to us by Kḥalaf bin Hishām who told us from Abū Shihāb Al Ḥanāẓ from Al ‘Alā’ bin Al Musaiyib from ‘Amrū bin Murrah from Sālim from Abī ‘Ubaidah from Ibn Mas‘ūd from the Prophet ﷺ a similar ḥadīth, with the additional wording, “or (if not) Allāh will truly close the hearts of all of you because (closing them) of some others, and then curse all of you in the same manner as they were cursed (the people of the Children of Isrā’īl)”. Abū Dāwūd said: Al Muḥārībī from Al ‘Alā’ bin Al Musaiyib from ‘Abdullāh bin ‘Amrū bin Murrah from Sālim Al Aftas from Abī ‘Ubaidah from ‘Abdullāh and it was also narrated by Kḥālīd Aṭ-Ṭaḥḥān from Al ‘Alā’ from ‘Amrū bin Murrah from Abī ‘Ubaidah.¹⁰⁴

٤ - حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ قَالَ حَدَّثَنَا زُهَيْرُ بْنُ يُعْنِي ابْنُ مُعَاوِيَةَ قَالَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ قَالَ حَدَّثَنَا قَيْسٌ قَالَ قَامَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَحَمِدَ اللَّهَ عَزَّ وَجَلَّ

¹⁰⁴ Musnad Abū Dāwūd, Kitāb Al Malāḥim 3774 and in Sunan At-Tirmidhī, Kitāb Tafsīr Al Qur’ān 2974 and in Sunan Ibn Mājah, Kitāb Al Fitan 3996.

وَأَتْنِي عَلَيْهِ فَقَالَ يَا أَيُّهَا النَّاسُ إِنَّكُمْ تَقْرَأُونَ هَذِهِ الْآيَةَ { يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ } إِلَى آخِرِ الْآيَةِ وَإِنَّكُمْ تَضَعُونَهَا عَلَى غَيْرِ مَوْضِعِهَا وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ النَّاسَ إِذَا رَأَوْا الْمُنْكَرَ وَلَا يُعَيِّرُوهُ أَوْشَكَ اللَّهُ أَنْ يَعْمَهُمْ بِعِقَابِهِ قَالَ وَسَمِعْتُ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ يَا أَيُّهَا النَّاسُ إِنِّي أَكُفِّرُ الْكُذِبَ فَإِنَّ الْكُذِبَ بُحَانٌ لِلْإِيمَانِ (مسند أحمد كتاب مسند العشرة المبشرين بالجنة ١٦، ٢٩)

It was narrated to us by Hāshim bin Al Qāsim who said it was narrated by Zuhair that is Ibn Mu'āwiyah who said from Ismā'īl bin Abī Khālīd who said from Qais who said "That Abū Bakr ؓ stood and glorified Allāh ﷻ and praised Him and then he said: "O mankind, surely all of you have read this ayāh" {O you who believe. You are all responsible for your own selves, and those who are astray will be of no danger to you...} (until the end of the ayāh), and you all put it out of its place. I heard the messenger of Allāh ﷺ said: "Indeed if mankind sees that which is contemptible and then does not change it, then it is feared Allāh will disperse punishment upon all of them". He said: "And I heard Abū Bakr ؓ say: "O mankind, beware of falsehood (distance yourselves from falsehood) because indeed falsehood distances you all from faith".¹⁰⁵

ه - حَدَّثَنَا أَبُو نُعَيْمٍ حَدَّثَنَا زَكَرِيَاءُ قَالَ سَمِعْتُ غَامِرًا يَقُولُ سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَثَلُ الْقَائِمِ عَلَى حُدُودِ اللَّهِ وَالْوَاقِعِ فِيهَا كَمَثَلِ قَوْمٍ اسْتَهَمُوا عَلَى سَفِينَةٍ فَأَصَابَ بَعْضُهُمْ أَعْلَاهَا وَبَعْضُهُمْ أَسْفَلَهَا فَكَانَ الَّذِينَ فِي أَسْفَلِهَا إِذَا اسْتَقَمُوا مِنَ الْمَاءِ مَرُّوا عَلَى مَنْ فَوْقَهُمْ فَقَالُوا لَوْ أَنَّا خَرَقْنَا فِي نَصِيبِنَا خَرْقًا وَلَمْ نُؤْذِ مَنْ فَوْقَنَا فَإِنْ يَتْرَكُوهُمْ وَمَا أَرَادُوا هَلَكُوا جَمِيعًا وَإِنْ أَخَذُوا عَلَى أَيْدِيهِمْ بَخَوْا وَنَجَّوْا جَمِيعًا (صحيح البخاري كتاب شركة ٢٣١٣ وفي سنن الترمذي كتاب الفتن ٢٠٩٩ وفي مسند أحمد كتاب مسند كوفيين ١٧٦٣٨، ١٧٦٥٣)

¹⁰⁵ Musnad Ahmad, Kitāb Musnad Al °Ashrah Al Mubasharīn 16, 29.

*Narrated to us by Abū Nu‘aim who narrated from Zakarīya who said, ‘I heard ‘Āmrān who said I heard An-Nu‘mān bin Bashīr ؓ from the Prophet ﷺ who said: “The parable of those people who enforce the laws of Allāh and of those people who are silent towards them is like a group of people who set sail in a ship and some of them have a place in the top and some of them have a place in the bottom of the ship. Then the people who were in the bottom of the ship when they looked for water to drink they must pass through those people who were in the top of the ship whilst saying: “If we may have holes in this ship for us so that we do not disturb those people above us”. If the people above permitted the desires of those people from below then they will all perish. However, if they are prevented by their hands then they will all be saved”.*¹⁰⁶

III. PILLARS OF ḤISBAH

1. Muḥāsibīn (accounting/controlling employees).
2. Muḥtasab ‘alaihi (that which is calculated upon).
3. Muḥtasab fīhi (that which is calculated).
4. Iḥtisāb (orders and preventative measures).

IV. PURPOSE OF ḤISBAH

To safeguard the purity of the ‘aqīdah, ‘ibādah and akhlāq of the jamā‘ah’s members and to entirely cleanse the explicit impurity and immorality amongst the jamā‘ah’s members.

V. FUNCTION OF ḤISBAH

1. As a means to safeguard the purity of the ‘aqīdah, ‘ibādah and akhlāq of the jamā‘ah’s members.

¹⁰⁶ Ṣaḥīḥ Al Bukhārī, Kitāb Sharīkah 2313 and in Sunan At-Tirmidhī, Kitāb Al Fitan 2099 and in Musnad Aḥmad, Kitāb Musnad Kūfiyīn 17630, 17653.

2. As a means to settle disputes (iṣlāḥ) amongst members of the jamā'ah.

VI. METHOD OF ḤISBAH

1. **At-Ta'rīf:** explain the essence of the ma'rūf that is abandoned and or the munkar that is being undertaken.
2. **Al Wadā'u:** to gently advise (maw'idah ḥasanah) in order that deeds/actions return to that which is ma'rūf and which has been abandoned and or to desist from that which is munkar and which is being undertaken. Explain the promises of Allāh that encourage and the dangers of Allāh that are really fearful both in this world and in the Hereafter.
3. **At-Ta'nīf:** stern reprimanding whenever the second step is not impressed. A warning given in harsh terms.
4. **At-Taḥdīd wa Takḥwīf (threat and intimidation):** the threat of action if the third step does not impress.
5. **At-Ta'zīr:** strict punitive measures.

AT-TARBIYAH

I. TA'RĪF

a. Linguistically:

1. Originates from the word: ربا - يربو يعني زاد ونما rabā, that is increased and grew.
2. Originates from the word: ربي - يربي معناها نشأ وترعرع rabī – tarabī, that is grown and raised.
3. Originates from the word: ربي - يربي يعني اصنحه rabī, that is straighten and educate.
4. Tarbiyah means education.

b. Technically:

What is meant by Tarbiyah is those systematic endeavors for the growth and development of patterns of thought, feelings, will, participatory educational activities aimed at the patterns of thought, feelings, will, and Islamic activities by means of the execution of existing resources (human, environmental, Islāmic Sharī'ah resources).

II. MASHRŪ'ĪYAH TARBIYAH

a. Allāh decrees:

١ - يَتَأَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا

مَلَائِكَةٌ غِلَاطٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦٦﴾

*O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the commands they receive from Allāh, but do that which they are commanded.*¹⁰⁷

¹⁰⁷ Sūrah At-Taḥrīm (66), ayāh 6.

٢ - وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾

By Al-ʿAṣr (the time).

Verily! Man is in loss,

Except those who believe (in Islāmic Monotheism) and do righteous good deeds, and recommend one another to the Truth.¹⁰⁸

٣ - وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَبْنَىٰ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١﴾ وَوَصَّيْنَا الْإِنْسَانَ بِوَلَدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفَصَّلَهُ فِي بَيْنِ مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۖ وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا ۖ وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ۚ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ ﴿٢﴾ يَبْنَىٰ إِنَّهَا إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ حَرْدَلٍ فَتَكُن فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ ۚ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿٣﴾ يَبْنَىٰ أَقِمِ الصَّلَاةَ وَامْرُءًا بِالْمَعْرُوفِ وَأَنَّهُ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ ۖ إِنَّ ذَٰلِكَ مِنْ عَزَمِ الْأُمُورِ ﴿٤﴾ وَلَا تَصْعَرَ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۚ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٥﴾ وَأَقْصِدْ فِي مَشْيِكَ ۖ وَأَغْضُضْ مِن صَوْتِكَ ۚ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴿٦﴾

And (remember) when Luqmān said to his son when he was advising him:
“O my son! Join not in worship others with Allāh. Verily! Joining others in worship with Allāh is a great *Ẓūlm* (wrong) indeed.

¹⁰⁸ Sūrah Al ʿAṣr (103), āyāt 1-3.

And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years give thanks to Me and to your parents, unto Me is the final destination.

But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not, but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.

“O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allāh will bring it forth. Verily, Allāh is Subtle (in bringing out that grain), Well-Aware (of its place).

“O my son! Aqim-iş-Şalāt (perform Aş-Şalāt), enjoin (people) for Al-Maʿrūf, and forbid (people) from Al-Munkar, and bear with patience whatever befall you. Verily! These are some of the āimportant commandments ordered by Allāh with no exemption.

“And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allāh likes not each arrogant boaster.

“And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the voice (braying) of the ass.”¹⁰⁹

III. FUNCTION OF TARBIYAH

1. General:

As a means to support the strength of the community.

2. Specifically:

An endeavour to safeguard and save the community from “the fitnah of suspicion and lust” in order to become a generation that is rabbāniy (all aspects of life focused towards the Lord – Allāh).

IV. PURPOSE OF TARBIYAH

¹⁰⁹ Sūrah Luqmān (31), āyāt 13-19.

The realization of a generation that is rabbāniy, which is capable of establishing Daulah Islāmīyah in order to realize ʿubūdīyah (worship) only to and for Allāh ﷻ within the lives of mankind both as individuals and as a group.

V. ELEMENTS AND CRITERIA OF TARBIYAH

1. **Murabbiy** (‘keeper’):

A knowledgeable person within a branch that is obligatory for Islām in its entirety.

2. **Murabba** (‘educator’): (handwritten on document: **Mutarobbi** [Mutarabbi])

Every Muslim who has the intention to develop a generation that is rabbāniy.

3. **Bīʿah**:

Environment that advocates tarbiyah.

4. **Wasāʾil**:

Each and every means able to advocate the purpose of tarbiyah.

5. **Mādaḥ**:

- a. Knowledge of the Deen.
- b. Knowledge of the world.

6. **Hadaf**:

Form a generation that is rabbāniy.

VI. MEANS TO/FOR TARBIYAH

1. Masjid.
2. Family that is Islāmic.

3. Madrasah that is Islāmic.
4. Murabbiy who is Islāmic.
5. Jamā'ah that is Islāmic.
6. Environment that is Islāmic.

VII. METHOD FOR TARBIYAH

Apply a system of education that is Islāmic.

DA'WAH

I. TA'RĪF

a. Linguistically:

To summon or call.

b. Technically:

Systematic endeavors in order to explain the essence of the deen of Islām by inviting people in general and the Islāmic community in particular to accept and respond to its obligations.

II. MASHRŪ'ĪYAH DA'WAH

a. Decrees of Allāh:

١ - اَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدِّ لَهُمْ بِالَّتِي هِيَ أَحْسَنُ
 ٢ - إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

*Invite (mankind, O Muḥammad ﷺ) to the way of your Lord (i.e. Islām) with wisdom (i.e. with the Divine Inspiration and the Qur'ān) and fair preaching, and argue with them in a way that is better. Truly, Your Lord knows best who has gone astray from his path, and He is the best Aware of those who are guided.*¹¹⁰

٢ - لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ فَلَا يُنْتَرَعَنَّكَ فِي الْأَمْرِ وَادْعُ إِلَى رَبِّكَ
 إِنَّكَ لَعَلَى هُدًى مُسْتَقِيمٍ

For every nation We have ordained religious ceremonies [e.g. slaughtering of the beast of cattle during the three days of stay at Mīna (Makkah) during the Ḥajj (pilgrimage)] which they must follow; so let

¹¹⁰ Sūrah An-Naḥl (16), ayāh 125.

them (pagans) not dispute with you on the matter (i.e. to eat of the cattle which you slaughter, and not to eat of cattle which Allāh kills by its natural death), but invite them to your Lord. Verily! You (O Muḥammad ﷺ) indeed are on the (true) Straight Guidance. (i.e. the true Religion of Islāmīc Monotheism).¹¹¹

٣ - وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْعُرْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥﴾

Let there arise out of you a group of people inviting to qll that is good (Islām), enjoining Al-Ma‘rūf and forbidding Al-Munkar. And it is they who are the successful.¹¹²

٤ - فَلِذَٰلِكَ فَادْعُ ۖ وَاسْتَقِمْ كَمَا أُمِرْتَ ۖ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ ۖ وَقُلْ ءَامَنْتُ بِمَا أَنزَلَ اللَّهُ مِنْ كِتَابٍ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ ۖ اللَّهُ رَبُّنَا وَرَبُّكُمْ ۖ لَنَا أَعْمَلُنَا وَلَكُمْ أَعْمَلُكُمْ ۖ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمُ ۖ اللَّهُ تَجْمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ ﴿١٦﴾

So unto this (religion of Islām, alone ant This Qurʾān) Then invite (people) (O Muḥammad ﷺ), and Istāqim [(i.e. stand firm and straight on Islāmīc Monotheism by performing all that is ordained by Allāh (good deeds, etc.), and by abstaining from all that is forbidden by Allāh (sins and evil deeds, etc.)), as you are commanded, and follow not their desires but say: “I believe in whatsoever Allāh has sent down of the Book [all the Holy Books, this Qurʾān and the Books of the old from the Taurāt (Torah), or the Injeel (Gospel) or the Pages of Ibrāhīm (Abraham)] and I am commanded to do justice among you, Allāh is our Lord and your Lord. For us our deeds and for you your deeds. There is no dispute between us and you. Allāh will assemble us (all), and to Him is the final return.”¹¹³

٥ - قُلْ إِنِّي لَنْ تُخَيِّرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿١٧﴾

¹¹¹ Sūrah Al Ḥajj (22), ayāh 67.

¹¹² Sūrah Āl ‘Imrān (3), ayāh 104.

¹¹³ Sūrah Ash-Shūra (42), ayāh 15.

Say: “None can protect me from Allāh’s punishment (if I were to disobey Him), nor should I find refuge except in Him.”¹¹⁴

٦ - فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ ۖ إِنَّكَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٦﴾ وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ ۖ وَسَوْفَ تُسْأَلُونَ ﴿٦﴾

So hold you fast to that which is inspired in you. Verily, you are on a Straight Path.

And verily, this (the Qur’ān) is indeed a Reminder for you (O Muḥammad ﷺ) and your people (Quraish people, or your followers), and you will be questioned (about it).¹¹⁵

٧ - وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ ﴿٧﴾



And who is better in speech than he who [says: “My Lord is Allāh (believes in His Oneness),” and then stands Straight (acts upon His Order), and] invites (men) to Allāh’s (Islāmic Monotheism), and does righteous deeds, and says: “I am one of the Muslims.”¹¹⁶

b. Aḥādīth of the Prophet ﷺ:

١ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ حَدَّثَنَا أَبُو عَامِرٍ حَدَّثَنَا قُرَّةُ عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرَةَ عَنْ أَبِي بَكْرَةَ وَرَجُلٍ أَفْضَلُ فِي نَفْسِي مِنْ عَبْدِ الرَّحْمَنِ حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ خَطَبَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ النَّحْرِ قَالَ أَتَذَرُونَ أَيُّ يَوْمٍ هَذَا قُلْنَا اللَّهُ وَرَسُولُهُ أَغْلَمَ فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ قَالَ أَلَيْسَ يَوْمَ النَّحْرِ قُلْنَا بَلَى قَالَ أَيُّ شَهْرٍ هَذَا قُلْنَا اللَّهُ وَرَسُولُهُ

¹¹⁴ Sūrah Al Jinn (72), ayāh 22.

¹¹⁵ Sūrah Az-Zukhrūf (43), āyāt 43-44.

¹¹⁶ Sūrah Fuṣṣilat (41), ayāh 33.

أَعْلَمَ فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ فَقَالَ أَلَيْسَ ذُو الْحَجَّةِ قُلْنَا بَلَى قَالَ أَيُّ
 بَلَدٍ هَذَا قُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمَ فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ قَالَ أَلَيْسَتْ
 بِالْبَلَدَةِ الْحَرَامِ قُلْنَا بَلَى قَالَ فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي
 شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا إِلَى يَوْمٍ تَلْقَوْنَ رَبَّكُمْ أَلَا هَلْ بَلَّغْتُ قَالُوا نَعَمْ قَالَ اللَّهُمَّ
 اشْهَدْ فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ قَرُبَ مُبَلِّغٍ أَوْعَى مِنْ سَامِعٍ فَلَا تَرْجِعُوا بَعْدِي كُفَّارًا
 يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ (صحيح البخاري كتاب الحج ١٦٢٣، ١٦٢٥ و كتاب
 الفتن ٦٥٥١ وفي صحيح مسلم كتاب القسامة و الحارثين ٣١٨٠ وفي مسند أحمد
 كتاب مسند بني هاشم ١٩٣٢، و مسند مدنيين ١٥٧٨٢، و مسند البصريين
 ١٩١٨٢، ١٩١٨٨، ١٩٤٩٣)

Narrated from ‘Abdullāh bin Muḥammad who narrated from ‘Āmir who narrated from Qurrah from Muḥammad bin Sairīn who said that he heard from ‘Abdur-Raḥmān bin Abī Bakrah from Abī Bakrah and from ‘Abdur-Raḥmān Ḥumaid bin ‘Abdur-Raḥmān from Abī Bakrah ؓ who said that the Prophet ﷺ delivered to us a sermon on the Day of Naḥr. He ؓ said, “Do you know what is the day today?” We said, “Allāh and His Messenger know better.” He remained silent till we thought that he might give that day another name. He said, “Isn’t it the Day of Naḥr?” We said, “It is.” He further asked, “Which month is this?” We said, “Allāh and His Messenger know better.” He remained silent till we thought that he might give it another name. He then said, “Isn’t it the month of Dhū’l-Ḥijja?” We replied: “Yes! It is.” He further asked, “What town is this?” We replied, “Allāh and His Messenger know it better.” He remained silent till we thought that he might give it another name. He then said, “Isn’t it the forbidden (Sacred) town (of Mecca)?” We “said, “Yes. It is.” He said, “No doubt, your blood and your properties are sacred to one another like the sanctity of this day of yours, in this month of yours, in this town of yours, till the day you meet your Lord. No doubt! Haven’t I conveyed Allāh’s message to you?” They said, “Yes.” He said, “O Allāh! Be witness. So it is incumbent upon those who are present to convey it (this information) to those who are absent because the informed one might comprehend it (what

I have said) better than the present audience, who will convey it to him. Beware! Do not renegade (as) disbelievers after me by striking the necks (cutting the throats) of one another.”¹¹⁷

٢ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الْقَارِي عَنْ أَبِي حَارِثٍ قَالَ أَخْبَرَنِي سَهْلٌ رَضِيَ اللَّهُ عَنْهُ يَغْنِي ابْنُ سَعْدٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ خَيْبَرَ لَأُعْطِيَنَّ الرَّايَةَ عَدَا رَجُلًا يُفْتَحُ عَلَى يَدَيْهِ يُحِبُّ اللَّهَ وَرَسُولَهُ وَحُبُّهُ اللَّهَ وَرَسُولَهُ فَبَاتَ النَّاسُ لَيْلَتَهُمْ أَتَيْتُهُمْ يُعْطَى فَعَدَّوْا كُلَّهُمْ يَرْجُوهُ فَقَالَ أَتَيْتُ عَلِيَّ فَقِيلَ يَشْتَكِي عَيْنَيْهِ فَبَصَقَ فِي عَيْنَيْهِ وَدَعَا لَهُ فَبَرَأَ كَأَن لَمْ يَكُن بِهِ وَجَعٌ فَأَعْطَاهُ فَقَالَ أَقَاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنَا فَقَالَ انْفُذْ عَلَى رِسْلِكَ حَتَّى تَنْزِلَ بِسَاحَتِهِمْ ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ وَأَخْبِرْهُمْ بِمَا يَحِبُّ عَلَيْهِمْ فَوَاللَّهِ لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ (صحيح البخاري كتاب الجهاد و السير ٢٧٨٧ و كتاب المناقب ٣٤٢٥ و كتاب المغازي ٣٨٨٨ وفي صحيح مسلم كتاب فضائل الصحابة ٤٤٢٣)

Narrated from Qutaibah bin Sa'īd who narrated from Ya'qūb bin 'Abdur-Raḥmān bin Muḥammad bin 'Abdullāh bin 'Abdil-Qārī from Abī Ḥāzim who said he heard from ﷺ that is Ibn Sa'd who said: On the day (of the battle) of Khaibar the Prophet ﷺ said, "Tomorrow I will give the flag to somebody who will be given victory (by Allāh) and who loves Allāh and His Messenger and is loved by Allāh and His Messenger." So, the people wondered all that night as to who would receive the flag and in the morning everyone hoped that he would be that person. Allāh's Messenger asked, "Where is 'Alī?" He was told that 'Alī was suffering from eye-trouble, so he applied saliva to his eyes and invoked Allāh to cure him. He at once got cured as if he had no ailment. The Prophet gave him the flag. 'Alī said, "Should I fight them till they become like us (i.e. Muslim)?" The Prophet said, "Go to them patiently and calmly till you

¹¹⁷ Ṣaḥīḥ Al Bukḥārī, Kitāb Al Ḥajj 1623, 1625 and Kitāb Al Fitan 7551 and in Ṣaḥīḥ Muslim, Kitāb Al Qasāmah and Al Ḥarbīyin (Kitāb Al Qasāmah wa'l Muḥārabain wa'l Qīṣāṣ wa'l Dīyāt (Book of Oaths and Establishing the Responsibility of Murder and Fighting and Requit and Blood-wit) 3180 and in Musnad Ahmad, Kitāb Musnad Banī Hāshim 1932 and Musnad Madīnīyin 15782, and Musnad Al Baṣrīyin 19182, 19188, 19493. (Ṣaḥīḥ Al Bukḥārī, Kitāb Al Ḥajj 1625 shown).

enter the land. Then, invite them to Islām, and inform them what is enjoined upon them, for, by Allāh, if Allāh gives guidance to somebody through you, it is better for you than possessing red camels.”¹¹⁸

III. FUNCTION OF DA‘WAH

1. General

- a. As a means to support the strength of the community.
- b. As a means of development in order that the community participates in Iqāmatud-Deen (establishment and maintaining of the Deen of Islām).

2. Specifically

As a means to make the essence of the Deen of Islām understandable and definable to mankind in general and the Islāmic community in particular in order to accept and respond to their obligations towards it.

IV. PURPOSE OF DA‘WAH

1. In order that mankind accepts and responds to their obligations towards the Deen of Islām.
2. In order that the community of mankind contributes itself within the program of Iqāmatud-Deen.

V. ELEMENTS AND CRITERIA OF DA‘WAH

1. **Dā‘iy:** A person who understands the essence of the Deen of Islām and ‘his’ obligations towards it.

¹¹⁸ Ṣaḥīḥ Al Bukhārī, Kitāb Al Jihād and As-Sair 2787 and Kitāb Al Manāqib 3425 and Kitāb Al Maghāzī 3888 and in Ṣaḥīḥ Muslim, Kitāb Faḍā’il Aṣ-Ṣaḥābah 4423.

2. **Mad'ūw:** The community of mankind in general and the Islāmic community specifically.
3. **Māddatud-Da'wah:** All-encompassing Islām.
4. **Uslūb Da'wah (Method/manner):**
Da'wah bilisānil Maqāl (demonstrated by the tongue - speech) by means of effective communication.
Da'wah bilisānil ḥal (demonstrated by resolution) by means of uswah ḥasanah (good example).
5. **Wasā'il:** In accordance with the demands/requirements of Islāmic Sharī'ah and the necessity of the situation and conditions.
6. **Hadaf:** Explain the essence of the Deen of Islām by means of inviting mankind in general and the Islāmic community specifically in order to accept and respond to its obligations.

VI. METHOD OF DA'WAH

1. **Direct communication.**
 - a. Review according to the subject and object of da'wah:
 - An individual with/to an individual.
 - An individual with/to a jamā'ah.
 - A jamā'ah with/to an individual.
 - A jamā'ah with/to a jamā'ah.
 - b. Review according to uslūb da'wah:
 - Lecture.
 - Munādarāh (witticism).
 - Question and answer.
 - Etc.
 - c. Review from da'wah measures:
 - Inspire the essential nature of.

- Reveal/expose the screen of suspicion and desires.
- At-Targhīb (invitation/attraction) and Tarhīb (welcome/greeting).

2. Indirect communication.

- By means of the mass media (print, electronic).

DEVELOPMENT OF HIJRAH

I. UNDERSTANDING OF HIJRAH

1. Ta'rif Hijrah.

a. Linguistically:

Termination or transfer - هجر - هجرا - هجراتا - الهجرة

Its opposite is connection - هو ضد الوصل

b. Technically:

Hijrah: To relocate/transfer from one place to another place.

Meaning: To leave the first in order to prioritize the second.

Or: To transfer from 'Darul Ḥarb' to 'Darul Islām'

c. According to Ibnul 'Arabiy, the 'ulamā' have divided travelling (departure) signifying (in the sense of) ḥarb as 6, that is:

- i. Hijrah. That is out from 'Dārul Ḥarbiy' to 'Dārul Islām'. This has taken place since the time of the Prophet ﷺ (and will continue) until the Day of Resurrection and its legality is obligatory. At the time of the Prophet ﷺ it was to relocate/transfer from Makkah to Madinah.

- ii. To go out from a nation that has/maintains much bid'ah.

When that which is immoral is seen, and it is unable to be removed or suppressed, then step aside (get out).

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ.

وَأِمَّا يُنَسِّينَكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٣٨﴾

And when you see those who engage in a false conversation about Our Āyāt by mocking at them, stay away from them till they turn to another

topic. And if *Shaiṭān* (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the *Zālimūn* (polytheists and wrong-doers, etc.).¹¹⁹

iii. To go out from a nation whose majority of ‘ma^cīshah (livelihood)’ is ‘ḥarām’. By law it is obligatory for a Muslim to seek out fortune/livelihood that is ḥalāl.

iv. Flee from physical torture/torment.

During the time of the Messenger of Allāh ﷺ at one time in Madinah it was extremely hot and many were sick. The Messenger of Allāh ﷺ gave permission to go out from Madinah until better weather returned.

v. Flee from tyranny of wealth. The preciousness of the wealth of a Muslim is like the preciousness of ‘his-self’.

2. Understanding the Development of Hijrah.

- a. The development of Hijrah is the endeavors, the activities, and measures that direct the members of the jamā’ah into becoming Muhājir ilallāhi wa rasūlihi (emigrants to Allāh and His Messenger).
- b. Within the framework of Iqāmatud-deen, hijrah is directed towards the preparation of strength as a form of I’dād (preparation) for Iqāmatud-Deen.

II. MASHRŪ‘IYAH

a. Allāh decrees:

١ - إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ

رَحْمَتَ اللَّهِ ۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٦٨﴾

¹¹⁹ Sūrah Al An‘ām (6), ayāh 68.

Verily, those who have believed, and those who have emigrated (for Allāh's religion) and have striven hard in the Way of Allāh, all these hope for Allāh's Mercy. And Allāh is Oft-Forgiving, Most-Merciful.¹²⁰

٢ - إِنَّ الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ
ءَاوَوْا وَنَصَرُوا أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۖ وَالَّذِينَ ءَامَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِّن
وَلِيَّتِهِم مِّن شَيْءٍ حَتَّىٰ يُهَاجِرُوا ۚ وَإِنِ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ إِلَّا
عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٦٧﴾

Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the Cause of Allāh as well as those who gave (them) asylum and help, - These are (all) allies to one another. and as to those who believed but did not emigrate (to you O Muḥammad ﷺ), you owe no duty of protection to them until they emigrate, but if they seek your help in the Deen (religion), it is your duty to help them except against a people with whom you have a treaty of mutual alliance, and Allāh is the All-Seer of what you do.¹²¹

٣ - ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِن بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا وَصَبَرُوا
إِنَّ رَبَّكَ مِن بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ﴿٦٨﴾

Then, verily! Your Lord for those who emigrated after they had been put to trials and thereafter strove hard and fought (for the Cause of Allāh) and were patient, verily, your Lord afterward is, Oft-Forgiving, Most Merciful.¹²²

¹²⁰ Sūrah Al Baqarah (2), ayāh 218.

¹²¹ Sūrah Al Anfāl (8), ayāh 72.

¹²² Sūrah An-Nahl (16), ayāh 110.

٤ - لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ ۚ أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴿٥﴾ وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِن قَبْلِهِمْ يُحِبُّونَ مَن هَاجَرَ إِلَيْهِمْ وَلَا سِجْدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٦﴾

(And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking bounties from Allāh and to please Him. And helping Allāh and His Messenger (Muḥammad ﷺ). Such are indeed the truthful (to what they say);-

And those who, before them, had homes (in Al-Madinah) and had adopted the faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given, and give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful.¹²³

b. Aḥādīth of the Prophet ﷺ:

١ - قَالَ حَدَّثَنَا حَجَّاجٌ حَدَّثَنَا لَيْثٌ قَالَ حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ عَنْ أَبِي الْخَيْرِ أَنَّ جُنَادَةَ بْنَ أَبِي أُمَيَّةَ حَدَّثَهُ أَنَّ رِجَالًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَعْضُهُمْ إِنَّ الْهِجْرَةَ قَدْ انْقَطَعَتْ فَأَخْتَلَفُوا فِي ذَلِكَ قَالَ فَأَنْطَلَقْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّ أَنَاسًا يَقُولُونَ إِنَّ الْهِجْرَةَ قَدْ انْقَطَعَتْ فَقَالَ

¹²³ Sūrah Al Ḥaṣḥr (59), āyāt 8-9.

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْهِجْرَةَ لَا تَنْقَطِعُ مَا كَانَ الْجِهَادُ (مسند أحمد كتاب مسند المدنيين ١٦٠٠٢ و باقي مسند الأنصار ٢٢١٠٢)

(Aḥmad ibn Hanbal رحمه الله) said: It was narrated to us that Ḥajjāj had narrated to us that Laiṭh had said: That it was narrated to me from Yazīd bin Abī Ḥabab from Abī Al Khair that Junādah bin Abī Umaiyyah told him that a man from the companions of the Messenger of Allāh ﷺ said: ‘Some say that hijrah has ceased’, so I (Junādah bin Abī Umaiyyah) went in and said to the Messenger of Allāh ﷺ: ‘O Messenger of Allāh ﷺ, people have said that hijrah has ceased’. The Messenger of Allāh ﷺ said: “Hijrah does not end as long as there is jihād”.¹²⁴

٢ - حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ عَنْ حَرِيزِ بْنِ عُثْمَانَ عَنْ ابْنِ أَبِي عَوْفٍ وَهُوَ عَبْدُ الرَّحْمَنِ عَنْ أَبِي هِنْدٍ الْبَحْلِيِّ وَكَانَ مِنَ السَّلَفِ قَالَ تَذَاكُرُوا الْهِجْرَةَ عِنْدَ مُعَاوِيَةَ وَهُوَ عَلَى سَرِيرِهِ فَقَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا تَنْقَطِعُ الْهِجْرَةُ حَتَّى تَنْقَطِعَ التَّوْبَةُ ثَلَاثًا وَلَا تَنْقَطِعُ التَّوْبَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا (مسند الدارمي كتاب السير ٢٤٠١)

It was narrated to us from Al Ḥakam bin Nāfi^c from Ḥarīz bin °Uṭhmān from Ibn Abī °Awf and he from °Abdur-Raḥmān from Abī Hind Al Bajalīy and he is of the salaf who said: ‘He remembered the hijrah of Mu°awīyah and he was on his bed and said he heard the Prophet ﷺ say: “Hijrah does not cease until repentance stops”. He stated this three times – “and repentance does not stop until the sun rises from the west”.¹²⁵

٣ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ زَيْدِ بْنِ سَلَامٍ أَنَّ أَبَا سَلَامٍ حَدَّثَهُ أَنَّ الْخَارِثَ الْأَشْعَرِيَّ حَدَّثَهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ أَمَرَ يَحْيَى بْنَ زَكَرِيَّا بِخَمْسِ كَلِمَاتٍ أَنْ يَعْمَلَ بِهَا وَيَأْمُرَ بَنِي إِسْرَائِيلَ أَنْ يَعْمَلُوا بِهَا وَإِنَّهُ كَادَ أَنْ يُبْطِئَ بِهَا فَقَالَ عِيسَى إِنَّ اللَّهَ أَمَرَكَ بِخَمْسِ كَلِمَاتٍ لِتَعْمَلَ بِهَا وَتَأْمُرَ بَنِي إِسْرَائِيلَ أَنْ يَعْمَلُوا بِهَا فَإِذَا أَنْ تَأْمُرَهُمْ وَإِنَّمَا أَنْ أَمُرُهُمْ

¹²⁴ Musnad Aḥmad, Kitāb Musnad Al Madanīyīn 16002 and Musnad Al Anṣār 22102.

¹²⁵ Musnad Ad-Dārimī, Kitāb Aṣ-Ṣabr 2401.

فَقَالَ يَحْيَى أَخَشَى أَنْ سَبَقْتَنِي بِهَا أَنْ يُخَسَفَ بِي أَوْ أُعَذَّبَ فَجَمَعَ النَّاسَ فِي بَيْتِ
الْمَقْدِسِ فَأَمْتَلًا الْمَسْجِدَ وَتَعَدُّوا عَلَى الشَّرَفِ فَقَالَ إِنَّ اللَّهَ أَمَرَنِي بِخَمْسِ كَلِمَاتٍ أَنْ
أَعْمَلَ بِهِنَّ وَأَمُرُكُمْ أَنْ تَعْمَلُوا بِهِنَّ أَوْ لَمْ أَنْ تَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَإِنَّ مَثَلَ مَنْ
أَشْرَكَ بِاللَّهِ كَمَثَلِ رَجُلٍ اشْتَرَى عَبْدًا مِنْ خَالِصٍ مَالِهِ بِذَهَبٍ أَوْ وَرَقٍ فَقَالَ هَذِهِ دَارِي
وَهَذَا عَمَلِي فَأَعْمَلَ وَأَدَّى إِلَيَّ فَكَانَ يُعْمَلُ وَيُؤَدَّى إِلَى غَيْرِ سَيِّدِهِ فَأَيُّكُمْ يَرْضَى أَنْ يَكُونَ
عَبْدُهُ كَذَلِكَ وَإِنَّ اللَّهَ أَمَرَكُمْ بِالصَّلَاةِ فَإِذَا صَلَّيْتُمْ فَلَا تَلْتَفِتُوا فَإِنَّ اللَّهَ يَنْصِبُ وَجْهَهُ
لِوَجْهِ عَبْدِهِ فِي صَلَاتِهِ مَا لَمْ يَلْتَفِتْ وَأَمُرُكُمْ بِالصِّيَامِ فَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ فِي
عِصَابَةٍ مَعَهُ صُرَّةٌ فِيهَا مِسْكٌ فَكُلُّهُمْ يَعْجَبُ أَوْ يُعْجِبُهُ رِيحُهَا وَإِنَّ رِيحَ الصَّائِمِ أَطْيَبُ
عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ وَأَمُرُكُمْ بِالصَّدَقَةِ فَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ أَسْرَهُ الْعَدُوُّ
فَأَوْثَقُوا يَدَهُ إِلَى عُقْبِهِ وَقَدَّمُوهُ لِيَضْرِبُوهُ عُقْبُهُ فَقَالَ أَنَا أَفْدِيهِ مِنْكُمْ بِالْقَلِيلِ وَالْكَثِيرِ فَقَدَى
نَفْسُهُ مِنْهُمْ وَأَمُرُكُمْ أَنْ تَذْكُرُوا اللَّهَ فَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ خَرَجَ الْعَدُوُّ فِي أَثَرِهِ سِرَاعًا
حَتَّى إِذَا أَتَى عَلَى حِصْنٍ خَصِينٍ فَأَحْزَرَ نَفْسَهُ مِنْهُمْ كَذَلِكَ الْعَبْدُ لَا يُخَوِّزُ نَفْسَهُ مِنْ
الشَّيْطَانِ إِلَّا بِذِكْرِ اللَّهِ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا أَمُرُكُمْ بِخَمْسٍ اللَّهُ أَمَرَنِي بِهِنَّ
السَّمْعُ وَالطَّاعَةُ وَالْجِهَادُ وَالْهَجْرَةُ وَالْجَمَاعَةُ فَإِنَّهُ مَنْ فَارَقَ الْجَمَاعَةَ قِيدَ شِبْرٍ فَقَدْ خَلَعَ
رِبْقَةَ الْإِسْلَامِ مِنْ عُقْبِهِ إِلَّا أَنْ يَرْجِعَ وَمَنْ ادَّعَى دَعْوَى الْجَاهِلِيَّةِ فَإِنَّهُ مِنْ جُنَا جَهَنَّمَ
فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ وَإِنْ صَلَّى وَصَامَ قَالَ وَإِنْ صَلَّى وَصَامَ فَادْعُوا بِدَعْوَى اللَّهِ
الَّذِي سَمَّاهُمُ الْمُسْلِمِينَ الْمُؤْمِنِينَ عِبَادَ اللَّهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ
غَرِيبٌ قَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ الْحَارِثُ الْأَشْعَرِيُّ لَهُ صُحْبَةٌ وَلَهُ غَيْرُ هَذَا الْحَدِيثِ حَدَّثَنَا
مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ
زَيْدِ بْنِ سَلَامٍ عَنْ أَبِي سَلَامٍ عَنْ الْحَارِثِ الْأَشْعَرِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ

بِمَعْنَاهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَأَبُو سَلَامٍ الْحَبَشِيُّ اسْمُهُ مَمْطُورٌ
وَقَدْ رَوَاهُ عَلِيُّ بْنُ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ (مسند أحمد كتاب مسند الشاميين
١٦٥٤٢ وفي سنن الترمذي كتاب الأمثال ٩٧٢)

It was narrated to us from Muḥammad bin Ismaʿīl who narrated from Mūsā bin Ismaʿīl who narrated from Abān bin Yazīd who narrated from Yaḥyā bin Abī Kathīr from Zaid bin Salām from the father of Salām who narrated from Al Ḥārith Al Aṣḥarī who narrated that the Prophet ﷺ said: “Allāh commanded Yaḥyā ibn Zakarīya with five things that he may abide by them and command the Banī Isrāʾīl to abide by them. But he was delayed in conveying them. ʿĪsā said to him, “Allāh commanded you with five commands that you may abide by them and command the Banī Isrāʾīl to abide by them. So, either you give them the command, or I will do that.” So Yaḥyā said, “If you take precedence over me in conveying them, I fear that I will be swallowed up (in earth) or punished.” So, he assembled the people in Bait al-Maqdis and it was filled up, and people sat down on elevated places. He said to them, “Allāh has commanded me with five commands that I should abide by them and command you to abide by them. The first of them is that you worship Allāh and associate not anything with Him. And the example of one who associates with Allāh is like a man who bought a slave with his pure earnings of gold or silver and said to him, ‘This is my house and this is my business. So take up this occupation and pay me what you earn) He works but pays another than his master. So, which of you will be pleased to have a slave like that? And Allāh commands you to offer ṣalāh. When you offer ṣalāh, do not turn elsewhere, for, Allāh has His face towards His slave who offers ṣalāh as long as he does not turn elsewhere. And I command you to keep fast. Its similitude is of a man who is with a party. He has a bagful of musk. All of them are pleased with it or he is pleased with its odour. And the odour of one who is fasting is more pleasant to Allāh than the odour of musk. And I command you to give ṣadaqah. Its similitude is like that of a man who is imprisoned by his enemy. They tie his hand to his neck and take him to be executed. He offers, ‘I pay ransom to you the little or much, and he ransoms himself from them, And, I command you that you remember Allāh. The similitude for that is like a man whose enemy pursue him in haste while he comes to a strong fort and protects himself from them. So is the man whom nothing protects from the devil but dhikr (remembrance) of Allāh.” The Prophet ﷺ

said. “And I command you with five commands with which Allāh has commanded me. They are: to hear, to obey, to wage jihād, to make hijrah (migration) and to attach to the main body of Muslims, for, he who separates from the main body even by a span takes out the rope of Islām from his neck unless he returns to it. And, he who invites people to the evils of jāhilīyah is fuel of Hell.” Someone asked, “O Messenger of Allāh ﷺ, even if he offered ṣalāh and kept fast”? He said, “Even if he offered ṣalāh and fasted. So invite to Allāh Who named you Muslims, believers and slaves of Allāh.” Abū ‘Isā said that this is a ḥasan ṣaḥīḥ ḥadīth gharīb and Muḥammad bin Isma‘īl Al Ḥārith Al ‘Ash‘arī said this ḥadīth is unaccompanied: Muḥammad bin Bashār said Abū Dāwūd Aṭ-Ṭayālīsī said that ‘Abān bin Yazīd said from Yaḥyā bin Abī Kathīr from Zaid bin Salām from Abī Salām from Al Ḥārith Al ‘Ash‘arī from the Prophet ﷺ said similar to Abū ‘Isā that this is ḥasan ṣaḥīḥ ḥadīth gharīb and Abū Salām Al Ḥabaṣhī known as Mamṭūr and it was narrated by ‘Alī bin Al Mubārak from Yaḥyā bin Abī Kathīr.¹²⁶

٤ — حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا سُفْيَانُ قَالَ حَدَّثَنِي مَنْصُورٌ عَنْ مُجَاهِدٍ عَنْ طَاوُسٍ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا هِجْرَةَ بَعْدَ الْفَتْحِ وَلَكِنْ جِهَادٌ وَنِيَّةٌ وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا (صحيح البخاري كتاب الجهاد و السير ٢٥٧٥ وفي صحيح مسلم كتاب السير ٣٤٦٨ وف سنن الترمذي ١٥١٦ وفي مسند أحمد كتاب مسند المكثرين من الصحابة ٦٧١٦ وفي سنن الدارمي كتاب السير ٢٤٠٠)

Narrated to us by ‘Alī bin ‘Abdullāh who narrated from Yaḥyā bin Sa‘īd who narrated from Sufyān who said he heard from Mujāhid from Ṭāwus from Ibn ‘Abbās ؓ who said that the Messenger of Allāh ﷺ said: “There is no more Hijrah after the Conquest (of Makkah) but there is jihād and intention. So when you are ordered to go for jihād, go”.¹²⁷

¹²⁶ Musnad Aḥmad, Kitāb Musnad Ash-Shāmīn 16542 and in Sunan At-Tirmidhī, Kitāb Al ‘Amtāl 2790 (Sunan At-Tirmidhī, Kitāb Al ‘Amtāl 2790 shown).

¹²⁷ Ṣaḥīḥ Al Bukhārī, Kitāb Al Jihād and As-Sair 2575 and in Ṣaḥīḥ Muslim, Kitāb As-Sair 3468 and in Sunan At-Tirmidhī, Kitāb Faḍā’il Al Jihād 1516 and in Musnad Aḥmad, Kitāb Musnad Al Mukathirīn min Aṣ-Ṣaḥābah 6716 and in Sunan Ad-Dārimī, Kitāb As-Sair 2300.

٥ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي الْعَبَّاسِ وَحُسَيْنُ بْنُ مُحَمَّدٍ قَالَا حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الرَّثَادِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ عَبْدِ اللَّهِ بْنِ عَيَّاشِ بْنِ أَبِي رَبِيعَةَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطَبَ النَّاسَ عَامَ الْفَتْحِ عَلَى دَرَجَةِ الْكَعْبَةِ فَكَانَ فِيهَا قَالَ بَعْدَ أَنْ أَتَى عَلَى اللَّهِ أَنْ قَالَ يَا أَيُّهَا النَّاسُ كُلُّ حِلْفٍ كَانَ فِي الْجَاهِلِيَّةِ لَمْ يَزِدْهُ الْإِسْلَامُ إِلَّا شِدَّةً وَلَا حِلْفَ فِي الْإِسْلَامِ وَلَا هِجْرَةَ بَعْدَ الْفَتْحِ يَدُ الْمُسْلِمِينَ وَاحِدَةٌ عَلَى مَنْ سِوَاهُمْ تَتَكَافَأُ دِمَاؤُهُمْ وَلَا يُقْتَلُ مُؤْمِنٌ بِكَافِرٍ وَدِيَةُ الْكَافِرِ كَنِصْفِ دِيَةِ الْمُسْلِمِ أَلَا وَلَا شِعَارَ فِي الْإِسْلَامِ وَلَا جَنْبَ وَلَا جَلْبَ وَتُؤْخَذُ صَدَقَاتُهُمْ فِي دِيَارِهِمْ يُجِيرُ عَلَى الْمُسْلِمِينَ أَذْنَاهُمْ وَيَزِيدُ عَلَى الْمُسْلِمِينَ أَفْصَاهُمْ ثُمَّ نَزَلَ وَقَالَ حُسَيْنٌ إِنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (مسند أحمد كتاب المكثرين من الصحابة ٦٧١٦)

*Narrated to us by Ibrāhīm bin Abī Al ‘Abbās and Ḥusain bin Muḥammad who said it was narrated by ‘Abdur-Raḥmān bin Abī Az-Zanād from ‘Abdur-Raḥmān bin Al Ḥārith bin ‘Abdullāh bin ‘Ayyāsh bin Abī Rabī‘ah bin Shu‘aib from his grandfather that the Messenger of Allāh ﷺ addressed the people at the time of the conquest of Makkah on the steps of the Ka‘bah. He firstly praised Allāh ﷻ and then said: “O people! Every agreement that occurred during the time of jāhiliyyah is confirmed within Islām, and there is no agreement in Islām, and there is no hijrah after the conquest of Makkah; a Muslim is a helper to others and they are the same blood; a believer may not be killed as ransom for a disbeliever and the ransom for a disbeliever is half of that for a Muslim. Know that, indeed there is no shighār (a system of marriage exchange with no dowry) within Islām, and zakāt is unavoidable and not to be avoided, and their ṣadaqah is to be taken from their houses; and the humblest of the people from amongst them will act as guarantors”. And then he stepped down. Ḥusain said he heard the Messenger of Allāh ﷺ.*¹²⁸

¹²⁸ Musnad Aḥmad, Kitāb Al Makathirīn min Aṣ-Ṣahābah 6716.

That is, to undertake hijrah further from Makkah to Madinah after the conquest of Makkah (wherein before the conquest of Makkah, the law to undertake hijrah to Madinah was obligatory) because Makkah was already (now) an Islāmic territory (Daulah Islāmīyah).

III. ELEMENTS FOR THE ADVANCEMENT OF HIJRAH

1. Muhājir (emigrant).
2. Anṣār (helper).
3. Mahjar (place of emigration).

IV. FUNCTION OF THE ADVANCEMENT OF HIJRAH

The function of the advance/development of hijrah is to realize, utilize and secure elements for the advancement/development of hijrah thereby supporting preparation for Iqāmatud-Deen Daulah.

V. METHOD FOR THE ADVANCEMENT OF HIJRAH

1. Development of Personnel
 - a. Development of Maʿnawiy (understanding the essential meaning):
The development of maʿnawiy encompasses understanding, spirit and preparedness that advocate the undertaking of hijrah.
 - b. The development of ʿAmaliy (serving practical purposes) amongst others within the form of siyāḥah (travel), mukḥayyam (encampments), assignment, placement and the undertaking of hijrah.
2. Development of Mahjar.

DEVELOPMENT OF JIHĀD

I. UNDERSTANDING OF HIJRAH

1. Taʿrīf Jihād:

a. Linguistically:

To strive/struggle in all sincerity (as much as possible).

b. Technically:

To devote all efforts/endeavors and strengths in order to fight in the Way of Allāh with the soul, property and the tongue, etc.

II. MASHRŪ'ĪYAH

a. Allāh decrees:

١ - إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِٱللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ ٱللَّهِ ۚ أُولَٰئِكَ هُمُ الصَّٰدِقُونَ ﴿١٠٠﴾

*Only those are the believers who have believed in Allāh and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allāh. Those! They are the truthful.*¹²⁹

٢ - يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا هَلْ أَذُنُكُمْ عَلَىٰ مَخْرَقَةٍ تُنْجِيكُمْ مِّنْ عَذَابٍ أَلِيمٍ ﴿١٠١﴾ تُوْمِنُونَ بِٱللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ ٱللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ۖ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْمَلُونَ ﴿١٠٢﴾

O you who believe! Shall I guide you to a commerce that will save you from a painful torment.

*That you believe in Allāh and His Messenger (Muḥammad ﷺ), and that you strive hard and fight in the Cause of Allāh with your wealth and your lives, that will be better for you, if you but know!*¹³⁰

¹²⁹ Sūrah Al Hujurāt (49), ayāh 15.

¹³⁰ Sūrah Aş-Şaff (61), āyāt 10-11.

٣- الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَعْظَمُ دَرَجَةً
عِنْدَ اللَّهِ ۚ وَأُولَٰئِكَ هُمُ الْفَائِزُونَ ﴿١١١﴾

*Those who believed (in the Oneness of Allāh - Islāmic Monotheism) and emigrated and strove hard and fought in Allāh's Cause with their wealth and their lives are far higher in degree with Allāh. They are the successful.*¹³¹

٤- قُلْ إِنْ كَانَ ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ
اَقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِّنْ اللَّهِ
وِرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الْفَاسِقِينَ ﴿١١٢﴾

*Say: if your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight ... are dearer to you than Allāh and His Messenger, and striving hard and fighting in His Cause, then wait until Allāh brings about His decision (torment). And Allāh guides not the people who are Al-Fāsiqīn (the rebellious, disobedient to Allāh).*¹³²

٥- كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَىٰ أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ
وَعَسَىٰ أَن تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١١٣﴾

*Jihād (fighting in Allāh's Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allāh knows but you do not know.*¹³³

¹³¹ Sūrah At-Taubah (9), ayāh 20.

¹³² Sūrah At-Taubah (9), ayāh 24.

¹³³ Sūrah Al Baqarah (2), ayāh 216.

٦- إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ

رَحْمَتَ اللَّهِ ۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢١٨﴾

*Verily, those who have believed, and those who have emigrated (for Allāh's religion) and have striven hard in the Way of Allāh, all these hope for Allāh's Mercy. And Allāh is Oft-Forgiving, Most-Merciful.*¹³⁴

b. Aḥādīth of the Prophet ﷺ:

١- حَدَّثَنَا عَبْدُ اللَّهِ حَدَّثَنِي أَبِي حَدَّثَنَا أَبُو النَّضْرِ حَدَّثَنَا عَبْدُ الْحَمِيدِ يَعْني ابْنَ بَهْرَامٍ حَدَّثَنَا شَهْرٌ حَدَّثَنَا ابْنُ عَنَمٍ عَنْ حَدِيثِ مُعَاذِ بْنِ جَبَلٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ بِالنَّاسِ قَبْلَ غَزْوَةِ تَبُوكَ فَلَمَّا أَنْ أَصْبَحَ صَلَّى بِالنَّاسِ صَلَاةَ الصُّبْحِ ثُمَّ إِنَّ النَّاسَ رَكِبُوا فَلَمَّا أَنْ طَلَعَتِ الشَّمْسُ نَعَسَ النَّاسُ عَلَى أَثَرِ الدُّجَةِ وَلَزِمَ مُعَاذُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتْلُو أَثَرَهُ وَالنَّاسُ تَفَرَّقَتْ بِهِمْ رِكَابُهُمْ عَلَى جَوَادِّ الطَّرِيقِ تَأْكُلُ وَتَسِيرُ فَبَيْنَمَا مُعَاذٌ عَلَى أَثَرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَاقَتُهُ تَأْكُلُ مَرَّةً وَتَسِيرُ أُخْرَى عَثَرَتْ نَاقَتُهُ مُعَاذٍ فَكَبَحَهَا بِالرِّمَامِ فَهَبَّتْ حَتَّى نَفَرَتْ مِنْهَا نَاقَةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَشَفَ عَنْهُ قِنَاعَهُ فَالْتَفَتَ فَإِذَا لَيْسَ مِنَ الْجَيْشِ رَجُلٌ أَذْنَى إِلَيْهِ مِنْ مُعَاذٍ فَنَادَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا مُعَاذُ قَالَ لَبَيْكَ يَا نَبِيَّ اللَّهِ قَالَ اذْنُ دُونَكَ فَدَنَا مِنْهُ حَتَّى لَصِقَتْ رَاحِلَتَاهُمَا إِحْدَاهُمَا بِالْأُخْرَى فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا كُنْتُ أَحْسِبُ النَّاسَ مِثَّا كَمَا كَانَهُمْ مِنَ الْبُعْدِ فَقَالَ مُعَاذٌ يَا نَبِيَّ اللَّهِ نَعَسَ النَّاسُ فَتَفَرَّقَتْ بِهِمْ رِكَابُهُمْ تَرْتَعُ وَتَسِيرُ فَقَالَ

¹³⁴ Sūrah Al Baqarah (2), ayāh 218.

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا كُنْتُ نَاعِسًا فَلَمَّا رَأَى مُعَاذٌ بُشِّرَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْهِ وَخَلَوْتَهُ لَهُ قَالَ يَا رَسُولَ اللَّهِ ائْتِدْنِي لِأَسْأَلُكَ عَنْ كَلِمَةٍ قَدْ أَمْرَضْتَنِي وَأَسَقَمْتَنِي وَأَحْزَنْتَنِي فَقَالَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَلْنِي عَمَّ شِئْتَ قَالَ يَا نَبِيَّ اللَّهِ حَدِّثْنِي بِعَمَلٍ يَدْخِلُنِي الْجَنَّةَ لَا أَسْأَلُكَ عَنْ شَيْءٍ غَيْرِهَا قَالَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَخٍ لَقَدْ سَأَلْتَ بِعَظِيمٍ ثَلَاثًا وَإِنَّهُ لَيَسِيرٌ عَلَى مَنْ أَرَادَ اللَّهُ بِهِ الْخَيْرَ وَإِنَّهُ لَيَسِيرٌ عَلَى مَنْ أَرَادَ اللَّهُ بِهِ الْخَيْرَ فَلَمْ يُحَدِّثْهُ بِشَيْءٍ إِلَّا قَالَ لَهُ ثَلَاثَ مَرَّاتٍ يَغْنِي أَعَادَهُ عَلَيْهِ ثَلَاثَ مَرَّاتٍ حِرْصًا لِكَيْ مَا يُثَبِّتَهُ عَنْهُ فَقَالَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَمَّنْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَتَقِيمِ الصَّلَاةَ وَتَعْبُدِ اللَّهَ وَحْدَهُ لَا تُشْرِكْ بِهِ شَيْئًا حَتَّى تَمُوتَ وَأَنْتَ عَلَى ذَلِكَ فَقَالَ يَا نَبِيَّ اللَّهِ أَعِدْ لِي فَأَعَادَهَا لَهُ ثَلَاثَ مَرَّاتٍ ثُمَّ قَالَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنْ شِئْتَ حَدِّثْتُكَ يَا مُعَاذُ بِرَأْسِ هَذَا الْأَمْرِ وَقَوَامِ هَذَا الْأَمْرِ وَدُرُوزَةِ السَّنَامِ فَقَالَ مُعَاذٌ بَلَى يَا نَبِيَّ اللَّهِ فَحَدَّثْنِي فَقَالَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ رَأْسَ هَذَا الْأَمْرِ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَإِنَّ قَوَامَ هَذَا الْأَمْرِ إِقَامُ الصَّلَاةِ وَإِيتَاءُ الزَّكَاةِ وَإِنَّ دُرُوزَةَ السَّنَامِ مِنْهُ الْجِهَادُ فِي سَبِيلِ اللَّهِ إِنَّمَا أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَيَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ فَإِذَا فَعَلُوا ذَلِكَ فَقَدْ اغْتَصَمُوا وَعَصَمُوا دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا وَحِسَابُهُمْ عَلَى اللَّهِ عَزَّ وَجَلَّ وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ مَا شَحَبَ وَجْهٌ وَلَا اعْبَرَتْ قَدَمٌ فِي عَمَلٍ تُتْبَعِي فِيهِ دَرَجَاتُ الْجَنَّةِ بَعْدَ الصَّلَاةِ الْمَفْرُوضَةِ كَجِهَادٍ فِي سَبِيلِ اللَّهِ وَلَا تَقُلْ مِيزَانُ عَبْدٍ كَدَابَّةٌ تَنْفُقُ لَهُ فِي سَبِيلِ اللَّهِ أَوْ يَحْمِلُ عَلَيْهَا فِي سَبِيلِ اللَّهِ (مسند أحمد كتاب مسند الأنصار ٢١١٠٦)

Narrated to us by ‘Abdullāh who narrated to us from his father who narrated to us from Abū An-Naḍr who narrated from ‘Abdul-Ḥamīd that is Ibn Bahrām who narrated to us from Ṣhahr who narrated from Ibn Ḡhanm from a narration from Mu‘ādh bin Jabal that the Messenger of Allāh ﷺ went in the direction of Tabūk. In the early morning he performed subuḥ ṣalāh together with the companions whilst they were on their camels. Once the sun had emerged, they were tired because of the travelling thorough the night and Mu‘ādh bin Jabal accompanied the Messenger of Allāh ﷺ following in his footsteps, whilst the camels of the companions dispersed looking for food along the way, and in the meanwhile the camel owned by the Messenger of Allāh ﷺ ran. Afterwards the Messenger of Allāh ﷺ opened his face covering and turned his head but there was not one single soldier close to him except Mu‘ādh bin Jabal whom he (ﷺ) called and said: “O Mu‘ādh!” Mu‘ādh bin Jabal answered: ‘Yes O Prophet of Allāh’. The Messenger of Allāh ﷺ said: “Come closer”. He came closer until their rides were stuck together as one. The Messenger of Allāh ﷺ said: “I did not think that the people were that far from us”. Mu‘ādh bin Jabal said: ‘O Prophet of Allāh! They are tired so much so that their rides have carried them and scattered, eating and travelling’. Then the Messenger of Allāh ﷺ said: “I was tired earlier”. When Mu‘ādh bin Jabal heard this small tidbit from the Messenger of Allāh ﷺ for him and only for the two of them, he asked: ‘O Messenger of Allāh ﷺ! Grant me ask you about some words that make me sick and sadden me?’ The Messenger of Allāh ﷺ said: “What do you mean?” He said: ‘O Prophet of Allāh! Tell me of some act that will allow access to paradise, and I will not ask for anything else’. The Messenger of Allāh ﷺ said: “Good, good, you ask of something noble”. The Messenger of Allāh ﷺ repeated three times: “It is easy for the one who has been granted ease and goodness by Allāh, it is easy for the one who hopes for goodness by Allāh and easy for the one who has received ease by Allāh”. The Messenger of Allāh ﷺ repeated as many as three times so that Mu‘ādh bin Jabal paid close attention. The Messenger of Allāh ﷺ said: “You believe in Allāh and the Last Day, establish ṣalāh, worship Allāh alone and do not associate partners with Him with anything whatsoever and you are above that”. Mu‘ādh bin Jabal said: ‘Please repeat it O Prophet of Allāh!’ The Messenger of Allāh ﷺ repeated it again as many as three times and then said: “If you want, I will inform you O Mu‘ādh about the root of the matter, its pillar and its highest point. Mu‘ādh bin Jabal said: ‘You are more precious to me than my father and mother O Prophet of Allāh! Relate it to me!’ The Messenger of Allāh ﷺ said: “The root of this matter (foundation) is that you bear witness that there is no ilāh (with

any right) besides Allāh alone having no partners alongside Him and that Muḥammad is His slave and Messenger; and its pillar (mainstay) is to establish (and maintain) ṣalāh, discharge zakāt and its highest point is jihād fee sabīlillāh. And I have been commanded to fight against the people until they establish ṣalāh, pay zakāt and bear witness that there is none worthy of worship except Allāh alone having no partners alongside Him and that Muḥammad is the slave and Messenger of Allāh. And if they do this, then their blood and property are secured except by the rights of Islām, and their accountability is left to Allāh ﷻ. The Messenger of Allāh ﷺ then said: “By Him in whose hand is the soul of Muḥammad, there is no face as pale nor feet as dusty because of a deed for the sake of seeking the highest place in Paradise after obligatory ṣalāh like jihād fee sabīlillāh. And no scales are heavier for the deeds of a slave like the animal he owns and uses in the way of Allāh or to carry goods in the way of Allāh”.¹³⁵

٢- حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ الصَّنْعَائِيُّ عَنْ مَعْمَرٍ عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ عَنْ أَبِي وَائِلٍ عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَأَصْبَحْتُ يَوْمًا قَرِيبًا مِنْهُ وَنَحْنُ نَسِيرُ فَقُلْتُ يَا رَسُولَ اللَّهِ أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ وَيُبَاعِدُنِي عَنِ النَّارِ قَالَ لَقَدْ سَأَلْتَنِي عَنْ عَظِيمٍ وَإِنَّهُ لَيْسِيرٌ عَلَى مَنْ يَسِّرَهُ اللَّهُ عَلَيْهِ تَعْبُدُ اللَّهَ وَلَا تُشْرِكُ بِهِ شَيْئًا وَتُقِيمُ الصَّلَاةَ وَتُؤْتِي الزَّكَاةَ وَتَصُومُ رَمَضَانَ وَتَحُجُّ الْبَيْتَ ثُمَّ قَالَ أَلَا أَدُلُّكَ عَلَى أَبْوَابِ الْخَيْرِ الصَّوْمُ جَنَّةٌ وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ وَصَلَاةُ الرَّجُلِ مِنْ خَوْفِ اللَّيْلِ قَالَ ثُمَّ تَلَا { تَتَحَاتَّى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ حَتَّى بَلَغَ يَعْمَلُونَ } ثُمَّ قَالَ أَلَا أُخْبِرُكَ بِرَأْسِ الْأَمْرِ كُلِّهِ وَعَمُودِهِ وَذِرْوَةِ سَنَامِهِ قُلْتُ بَلَى يَا رَسُولَ اللَّهِ قَالَ رَأْسُ الْأَمْرِ الْإِسْلَامُ وَعَمُودُهُ الصَّلَاةُ وَذِرْوَةُ سَنَامِهِ الْجِهَادُ ثُمَّ قَالَ أَلَا أُخْبِرُكَ بِمَلَكَ ذَلِكَ كُلِّهِ قُلْتُ بَلَى يَا نَبِيَّ اللَّهِ فَأَخَذَ بِلِسَانِهِ قَالَ كُفَّ عَلَيْكَ هَذَا فَقُلْتُ يَا نَبِيَّ اللَّهِ وَإِنَّا لَمُؤَاخِدُونَ بِمَا نَتَكَلَّمُ بِهِ فَقَالَ تُكَلِّمُكَ أُمُّكَ يَا مُعَاذُ وَهَلْ يَكُفُّ النَّاسَ فِي

¹³⁵ Musnad Aḥmad, Kitāb Musnad Al Anṣār 21106.

النَّارِ عَلَى وُجُوهِهِمْ أَوْ عَلَى مَنَاخِرِهِمْ إِلَّا خَصَائِدُ أَلْسِنَتِهِمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ
حَسَنٌ صَحِيحٌ (مسند الترمذي كتاب الإيمان ٢٥٤١)

Narrated to us by Ibn Abī ʿUmar who narrated from ʿAbdullāh bin Muʿādh Aṣ-Ṣanʿānīy from Maʿmar from ʿĀṣim bin Abī An-Najūd from Abī Wāʾil from Muʿādh bin Jabal who said: I was with the Prophet ﷺ on a journey. One day, I came very near him while we were travelling. I said, “O Messenger, tell me of a deed which will enable me to enter Paradise and get me away from Hell.” “You have asked me about a great thing, but it is easy for those for whom Allāh makes it easy. Worship Allāh and do not associate anything with Him and observe a Ṣalāh and pay Zakāt and fast in ḍaḥḍaḥ Ramadan and make the pilgrimage to the House.” Then he said, “Shall I not guide you to the gates of good: fasting is as shield and charity obliterates sin as water extinguishes fire and a man’s Ṣalāh at midnight.” Then he recited: **“Their sides forsake their beds as they call on their Lord in fear and in hope, and they expend out of what We have provided them. No soul knows what delight of the eyes is kept hidden for them, as a recompense for what they used to do.”** (Al-Qurʾān 32:16-17) Then, he said, “Shall I not inform you of the head and pillar of the issue and the apex of its hump?” I said, ‘Certainly, O Messenger of Allāh ﷺ.’ He said, “Its head is Islām, its pillar is Ṣalāh and the apex of its hump is jihād.” Then he said, “Shall I not tell you about the root of that?” I said, “Certainly, O Messenger of Allāh ﷺ!” He held his tongue and said, “Keep it in check.” I asked, “Shall we be taken to task for what we speak with it?” He said, “May your mother weep at you, O Muʿādh! Will people be cast in hell on their faces or on their nostrils except as the consequence of their tongues?”¹³⁶

٣- روى ابن عساكر عن زيد بن أسلم عن أبيه قال: قال رسول الله ﷺ لا يزال الجهاد
حلو خضر ما قطر القطر من السماء وسيأتي على الناس زمان يقول فيه قراء منهم :
ليس هذا بزمان جهاد قالوا : يا رسول الله أو أحد يقول ذلك ؟ قال : نعم من لعنه الله
والملائكة والناس أجمعون (رواه سعيد بن منصور)

¹³⁶ Musnad At-Tirmidhī, Kitāb Al Imān 2541.

Narrated by Ibn ‘Asākir from Zaid bin Islām from his father who said: ‘The Messenger of Allāh ﷺ said: “Jihād will always feel sweet and beautiful as long as rain still falls from the sky. Yet there will come upon mankind an era, when at that time, the people who understand the Qur’ān (scholars) from amongst them say, ‘This era is not the time of Jihād.’ Whoever encounters those days, then let him know that those are the best times for Jihād.” The Companions asked: “O Messenger of Allāh ﷺ, will anyone really say that?” He ﷺ replied: “Yes, he upon whom is the curse of Allāh, His Angels and all of mankind.”¹³⁷

٤ - حَدَّثَنَا عَفَّانُ حَدَّثَنَا أَبُو خَلْفٍ مُوسَى بْنُ خَلْفٍ كَانَ يُعَدُّ فِي الْبَدَلَاءِ حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ زَيْدِ بْنِ سَلَامٍ عَنْ جَدِّهِ مَمْطُورٍ عَنِ الْحَارِثِ الْأَشْعَرِيِّ أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَمَرَ يَحْيَى بْنَ زَكَرِيَّا عَلَيْهِمَا السَّلَامُ بِخَمْسِ كَلِمَاتٍ أَنْ يَعْمَلَ بِهِنَّ وَأَنْ يَأْمُرَ بَنِي إِسْرَائِيلَ أَنْ يَعْمَلُوا بِهِنَّ وَكَأَدَ أَنْ يُبْطِئَ فَقَالَ لَهُ عِيسَى إِنَّكَ قَدْ أَمَرْتَ بِخَمْسِ كَلِمَاتٍ أَنْ تَعْمَلَ بِهِنَّ وَتَأْمُرَ بَنِي إِسْرَائِيلَ أَنْ يَعْمَلُوا بِهِنَّ فَإِنَّمَا أَنْ تُبَلِّغَهُنَّ وَإِنَّمَا أَنْ أُبَلِّغَهُنَّ فَقَالَ يَا أَخِي إِنِّي أَخَشَى إِنْ سَبَقْتَنِي أَنْ أُعَذِّبَ أَوْ يُخَسِّفَ بِي قَالَ فَجَمَعَ يَحْيَى بَنِي إِسْرَائِيلَ فِي بَيْتِ الْمَقْدِسِ حَتَّى امْتَلَأَ الْمَسْجِدُ فَعُودَ عَلَى الشَّرَفِ فَحَمِدَ اللَّهَ وَأَتَى عَلَيْهِ ثُمَّ قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَمَرَنِي بِخَمْسِ كَلِمَاتٍ أَنْ أَعْمَلَ بِهِنَّ وَأَمُرَّكُمْ أَنْ تَعْمَلُوا بِهِنَّ أَوْهَنْ أَنْ تَعْبُدُوا اللَّهَ لَا تُشْرِكُوا بِهِ شَيْئًا فَإِنَّ مَثَلَ ذَلِكَ مَثَلُ رَجُلٍ اشْتَرَى عَبْدًا مِنْ خَالِصِ مَالِهِ بِوَرِقٍ أَوْ ذَهَبٍ فَجَعَلَ يَعْمَلُ وَيُوَدِّي غَلَّتُهُ إِلَى غَيْرِ سَيِّدِهِ فَأَيُّكُمْ سَرَّهُ أَنْ يَكُونَ عَبْدُهُ كَذَلِكَ وَإِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَكُمْ وَرَزَقَكُمْ فَاعْبُدُوهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَأَمُرَّكُمْ بِالصَّلَاةِ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَنْصِبُ وَجْهَهُ لَوَجْهِ عَبْدِهِ مَا لَمْ يَلْتَفِتْ فَإِذَا صَلَّيْتُمْ فَلَا تَلْتَفِتُوا وَأَمُرَّكُمْ بِالصِّيَامِ فَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ مَعَهُ صُرَّةٌ مِنْ مِسْكٍ فِي عَصَابَةٍ كُلُّهُمْ يَجِدُ رِيحَ الْمِسْكِ وَإِنَّ خُلُوفَ فَمِ الصَّائِمِ عِنْدَ اللَّهِ أَطْيَبُ مِنْ

¹³⁷ Ibn ‘Asākir transmitted it. (Mashāhī‘-ul-Aswāq by Ibn Nuḥās, Vol. 1, P. 110); Narrated by Sa‘īd bin Maṣṣūr.

ريح المسلم وأمركم بالصدق فإن مثل ذلك كمثل رجل أسر العدو فشدوا يديه إلى عنقه وقدموه ليضربوا عنقه فقال هل لكم أن أفتدي نفسي منكم فجعل يفتدي نفسه منهم بالقليل والكثير حتى فك نفسه وأمركم بذكر الله عز وجل كثيرًا وإن مثل ذلك كمثل رجل طلبه العدو سراعًا في أثره فأتى حصنًا حصينًا فتحصن فيه وإن العبد أحصن ما يكون من الشيطان إذا كان في ذكر الله عز وجل قال فقال رسول الله صلى الله عليه وسلم وأنا أمركم بخمس الله أمرني بهن بالجماعة والسمع والطاعة والمجزة والجهاد في سبيل الله فإنه من خرج من الجماعة قيد شبر فقد خلع ريقه الإسلام من عنقه إلا أن يرجع ومن دعا بدعوة الجاهلية فهو من جناء جهنم قالوا يا رسول الله وإن صام وإن صلى قال وإن صام وإن صلى وزعم أنه مسلم فادعوا المسلمين بأسمائهم بما سمأهم الله عز وجل المسلمين المؤمنين عباد الله عز وجل (مسند أحمد كتاب مسند الشاميين ١٦٥٤٢ و سنن الترمذي كتاب الأمثال ٩٧٢)

- قال ابو عيسى هذا حديث حسن صحيح غريب

It was narrated to us by ‘Affān who told us Abū Khalaf Mūsā bin Khalaf and he was known as Al Budalā’ who narrated to us from Yaḥyā bin Abī Kathīr from Zaid bin Salām from his grandfather Mamṭūr from Al Ḥārith Al ‘Ash‘arī (رضي الله عنه) who narrated that the Prophet ﷺ said: “Allāh ﷻ commanded Yaḥyā ibn Zakarīya to act according to five words and command the Children of Isrā’īl to act according to them, but he almost slowed down to convey them. Thereupon, ‘Īsā (Jesus) ﷺ said to him: ‘Allāh commanded you to act according to five words and commanded you to command the Children of Isrā’īl to act accordingly, so either you tell them or I will do s’o. Yaḥyā said: ‘O brother, I am afraid if you preceded me, I will be tortured or sunk under the earth’. He said: ‘Yaḥyā gathered the Children of Isrā’īl in Jerusalem until the Masjid was filled and people sat on the balconies of the Masjid’. He praised Allāh then said: ‘Allāh commanded me to act according to five words and commanded you too to

act according to them. The first is to worship Allāh and associate none with Him in worship. This example is like a man who bought a slave out of pure gold or silver, but that slave worked and the money he earned was given to other than his master, who would like that his slave is like that one?’ Allāh ﷻ created you and provided you sustenance, so worship Him and associate none with Him in worship. I command you with offering Ṣalāt because Allāh ﷻ erect His Face before the face of His Servant as long as the servant does not look right or left, so when you offer Ṣalāt, do not look right or left. I command you with fasting, the likeness of that is like a man who has a bundle of musk among a group of people where all of them can find the smell of musk. Indeed, the bad smell of a fasting person is better in the sight of Allāh than the smell of musk. I command you with charity, and the likeness of that is like a man captured by enemy who tied his hands to his neck and advanced him to be killed. Thereupon, he said: is there something I can do to ransom my life from you? He kept on ransoming himself from them by little and much until he could ransom himself. I command you to mention Allāh ﷻ frequently; the likeness of that is like a man after whom the enemy were running, but he entered a fortified fort to save himself. A servant is more secure from Satan when he mentions the name of Allāh ﷻ. He (the narrator) said: The Messenger of Allāh ﷺ said: “As for me, I command you with five things that Allāh commanded me with: To be with Muslim group, to listen (to the orders), to obey (your leaders), to migrate, and to fight in the cause of Allāh. He who abandons the Muslim group even for a hand-span, he will not be a Muslim until he comes back to Islām. And whoever does an act from the Pre-Islāmic period will be from the people of Hell”. They said: ‘O Messenger of Allāh ﷺ, even if that person offered Ṣalāt and fasted (Ramaḍān)?’ Thereupon, the Prophet ﷺ said: “Even if that person offered Ṣalāt, fasted (Ramaḍān), and claimed to be a Muslim. So, call Muslims by their names which Allāh ﷻ chose for them: Muslims, believers, and the servants of Allāh ﷻ”.¹³⁸

III. FUNCTION OF DEVELOPMENT OF JIHĀD

To create, utilize and secure the entire forces of the jamā‘ah in order that it is prepared for the undertaking of jihād fee sabīlillāh.

¹³⁸ Musnad Aḥmad, Kitāb Musnad Ash-Shāmīyīn 16542 and in At-Tirmidhī, Al Amtāl 2790 – Abū ‘Īsā said: “This is a ḥasan ṣaḥīḥ ḡharīb ḥadīth”.

IV. METHOD FOR THE DEVELOPMENT OF JIHĀD

1. Development of Personnel

a. Fikrīyah (Mental Preparedness) Development:

- Provide understanding towards the members of the jamā'ah concerning maṣhrū'īyah (legitimacy), ḥukum (law), adab (etiquette/ethics) and kaifīyat (manner) of jihād.

b. Rūḥīyah (Spiritual Preparedness) Development:

- Development of Aḫlāq (natural disposition [morality]), Ṣabr (patience/forbearance) and Tawakkul (complete trust).

c. Development of Skills:

- Cultivating capabilities of i'dād (preparedness) by those who are prepared and who initiate those who are not.
- Engage and invoke the members of the jamā'ah in the practice of jihād.

2. Development of Facilities and Infrastructure.

3. Development of Tanzīm.

TAJNĪD

I. UNDERSTANDING

1. Tajnīd constitutes a part of the development process of jihād.

2. Tajnīd encompasses endeavors, activities and actions in order to:
 - a. Direct all of the jamā'ah's members towards possessing thinking, character and discipline of a soldier.
 - b. Embody and promote the discipline of ʿaskharīyah (soldieriness) within the working mechanism of the jamā'ah.
3. Endeavor to realize sub structures.

II. RATIONALE

قال تعالى: وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهَبُونَ بِهِ
عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ ۚ وَمَا تُنْفِقُوا
مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تَظْلَمُونَ ﴿٦٠﴾

*And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery, etc.) to threaten the enemy of Allāh and your enemy, and others besides whom, you may not know but whom Allāh does know. And whatever you shall spend in the Cause of Allāh shall be repaid unto you, and you shall not be treated unjustly.*¹³⁹

قال تعالى: إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَنٌ مَرْصُورٌ



*Verily, Allāh loves those who fight in His Cause in rows (ranks) as if they were a solid structure.*¹⁴⁰

III. FUNCTION

1. Perfecting personnel coaching programs.
2. Fulfill the essential demands of a soldiers regulations.
3. In order to realize concrete strength.

¹³⁹ Sūrah Al Anfāl (8), ayāh 60.

¹⁴⁰ Sūrah Aş-Şaff (61), ayāh 4.

IV. METHOD

1. Organizing training (Diklat).
2. Organizing a ḥalaqah (circle/gathering) for soldiers.
3. Organizing siyāḥah (travel), mukḥayyam (encampments).
4. Organizing military style training exercises that can possibly be undertaken.

DEVELOPMENT OF QĀ'IDAH AMĪNAH (SECURE BASE)

I. UNDERSTANDING

1. Understanding of Qā'idah Amīnah

Qā'idah Amīnah is the secure base from/against the power of the enemy.

2. Understanding of Qā'idah Amīnah

- a. The development of Qā'idah Amīnah is a part of the development of hijrah which in this case is the development of mahjar (place of emigration).
- b. The development of Qā'idah Amīnah encompasses endeavors, activities and actions to realize Qā'idah Amīnah.

II. FUNCTION OF QĀ'IDAH AMĪNAH

1. As a solid base whether geographically, demographically, politically and militarily.
2. As Dārul Hijrah (a place/home for hijrah) .
3. As a base for the departure of those giving da'wah (dā'in/du'āh) and mujāhidīn.

III. CRITERIA AS QĀ'IDAH AMĪNAH

1. Geography:
 - a. Located in an area/region favorable to defence.
 - b. Ground conditions good for defence.
 - c. Available sources of logistics.
2. Demography:
 - a. The majority of its inhabitants has received the call and is prepared to sacrifice.
 - b. The authorities cannot fully control the Islāmic community.
 - c. The central leadership is beneath "Abnā'ul Ḥarakah" (Generation/descendants [dedicated to] Movement [action]).
 - d. Abnā'ul Ḥarakah ready and able to provide protection and defence.
3. Politics:
 - a. Leadership of the community both formal and informal dominated by "Abnā'ul Ḥarakah".
 - b. Able to neutralize the politics of the enemy.
 - c. There is recognition from outside both through cooperation and diplomacy.

PAGE MISSING

V. METHOD

1. Selection of the area/region.
2. Development of a region into becoming a base for departure by concealing personnel, reforming as well as preparing Tanẓīm.
3. Jihād musallaḥ (armed) from the region that is permissible or obligatory.
4. Continuance of jihād musallaḥ in order to realize Qāʿidah Amīnah.

EDUCATION AND TRAINING

I. UNDERSTANDING

1. Diklat (educational training) constitutes a process that starts from selection, instruction, and teaching of discipline up to trials in the field under the auspices of attaining personnel who are skillful, loyal and able to work effectively and efficiently.
2. What is meant by Diklat here is the activities of the jamā'ah in the form of the military realm in order to realize soldierly personnel with both combatative skills, tactical thinking and or strategic thinking and or responsible leadership.

II. MASHRŪ'ĪYAH

a. Allāh decrees:

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهَبُونَ بِهِ عَدُوَّ اللَّهِ
وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ
فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٦٠﴾

*And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery, etc.) to threaten the enemy of Allāh and your enemy, and others besides whom, you may not know but whom Allāh does know. And whatever you shall spend in the Cause of Allāh shall be repaid unto you, and you shall not be treated unjustly.*¹⁴¹

b. Aḥādīth of the Prophet ﷺ:

١- حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ أَخْبَرَنَا ابْنُ وَهْبٍ أَخْبَرَنِي عُمَرُو بْنُ الْحَارِثِ عَنْ أَبِي عَلِيٍّ
ثُمَّامَةَ بْنِ شُفَيْيٍّ أَنَّهُ سَمِعَ عُقْبَةَ بْنَ عَامِرٍ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَهُوَ عَلَى الْمِنْبَرِ يَقُولُ { وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ } أَلَا إِنَّ الْقُوَّةَ الرَّمْيُ أَلَا إِنَّ
الْقُوَّةَ الرَّمْيُ أَلَا إِنَّ الْقُوَّةَ الرَّمْيُ (صحيح مسلم كتاب الإيمان - حديث رقم ٣٥٤١)

¹⁴¹ Sūrah Al Anfāl (8), ayāh 60.

وفي سنن الترمذي كتاب تفسير القرآن حديث رقم ٣٠٠٨ وفي سنن أبي داود كتاب الجهاد حديث رقم ٢١٥٣ وفي مسند أحمد مسند الشاميين حديث رقم ١٦٧٩١ وفي سنن الدارمي كتاب الجهاد حديث رقم ٢٢٩٧

Narrated to us by Hārūn bin Maʿrūf who told us Ibn Wahb who told us ʿAmrū bin Al Ḥārith from Abī ʿAlī Thumāmah bin Shufaiy to him who heard ʿUqbah bin ʿĀmir say he heard the Messenger of Allāh ﷺ, and he was on the minbar saying: “And prepare against them what you can of strength...”¹⁴², Yes indeed, strength is archery; yes indeed, strength is archery; yes indeed, strength is archery.”¹⁴³

٢- حدثنا أبو بكر أبي شيبة و ابن نمير قال حدثنا عبدالله بن إدريس عن ربيعة ابن عثمان عن محمد بن يحيى بن حبان عن الأعرج عن أبي هريرة ؓ قال: قال رسول الله ﷺ المؤمن القوي خيرٌ وأحب إلى الله من المؤمن الضعيف، وفي كلٍ خير، احرص على ما ينفعك، واستعن بالله ولا تعجز، وإن أصابك شيءٌ فلا تقل: لو أني فعلت كذا وكذا وكذا ولكن قل: قدر الله وما شاء فعل، فإن (لو) تفتح عمل الشيطان (صحيح مسلم كتاب القدر ٤٨١٦ وفي سنن أبن ماجه كتاب المقدمة ٤١٥٨ و كتاب الزهد وفي مسند أحمد كُتب باقى مسند المكثرين ٨٤٣٦ ، ٨٤٧٣)

Narrated to us by Abū Bakr Abī Shaiḥbah and Ibn Numair who said they heard ʿAbdullāh bin Idrīs from Raiʿah Ibn ʿUthmān from Muḥammad bin Yahyā bin Ḥibbān from Al Aʿaraj from Abī Hurairah ؓ who said: ‘The Messenger of Allāh ﷺ said: “A strong believer is better and dearer to Allāh than a weak one, and both are good. Adhere to that which is beneficial for you. Keep asking Allāh for help and do not refrain from it. If you are afflicted in any way, do not say: ‘If I had taken this or that step, it would have resulted into such and such,’ but say only: ‘Allāh so

¹⁴² Sūrah Al Anfāl (8), ayāh 60.

¹⁴³ Ṣaḥīḥ Muslim, Kitāb Al Imān, ḥadīth No. 3541 and in Sunan At-Tirmidhī, Kitāb Tafsīr Al Qurʾān, ḥadīth No. 3008 and in Sunan Abī Dāwūd, Kitāb Al Jihād, ḥadīth No. 2153 and in Musnad Aḥmad, Musnad Ash-Shāmīyīn, ḥadīth No. 16791 and in Sunan Ad-Dārimī, Kitāb Al Jihād, ḥadīth No. 2297.

*determined and did as He willed.’ The word ‘if’ opens the gates of Satanic thoughts”.*¹⁴⁴

III. ELEMENTS

1. Personnel: encompasses personnel who train (mudarrīb), personnel who are trained (mutadarrīb), and administrative personnel.
2. Curriculum: encompasses basic material, ancillary material and subject material.
3. Administration and management cover logistics, means of accommodation and management.
4. Location.
5. Work network (details the relationship of the organization with the place).

IV. FUNCTION

In order to appropriate personnel who:

- a. Possess skills, loyalty and are able to work effectively and efficiently.
- b. Possess the ability to engage in combat, capability of thinking tactically and or thinking strategically and or leadership insights.
- c. Possess high discipline.

V. METHOD

To organize and undertake military tours (daurah ‘askharīyah) at various levels in specific locations.

¹⁴⁴ Ṣaḥīḥ Muslim, Kitāb Al Qadr 4816 and in Sunan Ibn Mājah, Kitāb Al Muqaddimah 4158 and Kitāb Az-Ḍuḥd and in Musnad Aḥmad Kitāb Bāqī Musnad Al Mukathirīn 8436, 8473.

TAMWĪL (FINANCING)

I. TA'ĀRĪF

a. Linguistically:

Give wealth that is necessary. قدم له ما تحتاج من مال

b. Technically:

Endeavor to have finances for the necessity of Iqāmatud-Deen.

II. MASHRŪ'ĪYAH

a. Allāh decrees:

١- وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ

الْمُحْسِنِينَ ﴿١٩٥﴾

*And spend in the Cause of Allāh and do not throw yourselves into destruction, and do good. Truly, Allāh loves Al-Muḥsinūn (the good-doers).*¹⁴⁵

٢- الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مِمَّا أَنْفَقُوا مَنًّا وَلَا أَذًى

هُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٢﴾

*Those who spend their wealth in the Cause of Allāh, and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord. On them shall be no fear, nor shall they grieve.*¹⁴⁶

¹⁴⁵ Sūrah Al Baqarah (2), ayāh 195.

¹⁴⁶ Sūrah Al Baqarah (2), ayāh 262.

٣- يَتَأَيُّهَا الَّذِينَ ءَامَنُوا هَلْ أَذُلُّكُمْ عَلَىٰ تَحَرِّقِ تَنْجِيكُمْ مِّنْ عَذَابِ أَلِيمٍ ﴿٦٧﴾ تُوْمِنُونَ
 بِٱللَّهِ وَرُسُلِهِۦ وَتُجَاهِدُونَ فِي سَبِيلِ ٱللَّهِ بِأَمْوَالِكُمْ وَأَنفُسِكُمْ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ
 تَعْمَلُونَ ﴿٦٨﴾

O you who believe! Shall I guide you to a commerce that will save you from a painful torment.

That you believe in Allāh and His Messenger (Muḥammad ﷺ), and that you strive hard and fight in the Cause of Allāh with your wealth and your lives, that will be better for you, if you but know!¹⁴⁷

b. Aḥādīth of the Prophet ﷺ:

١- إن الله يحب العبد المحترف

Indeed Allāh loves a slave (servant of Allāh) who is 'gainfully employed'.

MISSING – ٢

(In the) Ḥadīth narrated by Aṭ-Ṭabarānī and Al Baihaqī wherein the Messenger of Allāh ﷺ said:

a. Meaning: *That Allāh truly loves a believer who likes to work hard endeavouring to seek out a livelihood.*

And furthermore he ﷺ said:

b. Meaning: *A person who becomes tired because of hard work, he will be forgiven by Allāh.*

c. Refer Riyāḍ uṣ-Ṣāliḥīn, Chapter: Recommendation to pay infāq.

III. FUNCTION

As a means to fulfil the financial requirements of Iqāmatud-Deen.

¹⁴⁷ Sūrah Aṣ-Ṣaff (61), āyāt 10-11.

IV. PURPOSE

To provide cover for the necessity of “financing Iqāmatud-Deen”.

V. ELEMENTS AND CRITERIA OF TAMWĪL

- | | |
|---------------------------|---|
| 1. Personnel: | Hafīz (attentive), °Alīm (informed), Qawīy (strong), Amīn (trustworthy) (within the limits of capability). |
| 2. Tadbīr: | Good management. |
| 3. Purpose: | Fulfill the necessities of financing Iqāmatud-Deen. |
| 4. Means: | Fulfill legal demands in accordance with capabilities. |
| 5. Allocation of finance: | In accordance with the scale outlined for the necessity of the jamā'ah. |
| 6. Way to obtain finance: | <ul style="list-style-type: none"> - In accordance with the <u>Sharī'ah</u> of <i>Islām</i>. - Free from dependency to another party. |

VI. METHOD

1. Promote infāq, ṣadaqah.
2. Regulate the management of zakāt.
3. Increase already existing economic sources.
4. Explore new sources of economy.
5. Find/collect other ḥalāl finances.

AL AMNU WA'L ISTIKHBĀRAH (SECURITY AND INQUIRY)

I. UNDERSTANDING

a. Linguistically:

Meaning: safe, security, safety - امن - اطمأن - الأمن

Meaning: investigation (secret service) - استخبار أو المخابرات

b. Technically:

Al Istikhbārah is the collecting, classifying and analysing of all information so that it is ready to be utilized for the planning of an operation. And Al Amnu encompasses safeguards and support.

II. MASHRŪ'ĪYAH

a. Allāh decrees:

١ - يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا خُذُوا حِذْرَكُمْ فَانْفِرُوا نُبَاتٍ أَوْ اَنْفِرُوا جَمِيعًا ﴿٧١﴾

*O you who believe! Take your precautions, and either go forth (on an expedition) in parties, or go forth all together.*¹⁴⁸

٢ - وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَآئِفَةٌ مِّنْهُمْ مَعَكَ وَلْيَأْخُذُوا

أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِن وَرَائِكُمْ وَلْتَأْتِ طَآئِفَةٌ أُخْرَى لَمْ يُصَلُّوا

فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ ۗ وَذَ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ

أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَّيْلَةً وَاحِدَةً ۚ وَلَا جُنَاحَ عَلَيْكُمْ إِن كَانَ

¹⁴⁸ Sūrah An-Nisā' (4), ayāh 71.

يُكْمُ أَذَى مِّن مَّطَرٍ أَوْ كُنتُمْ مَّرْضَىٰ أَن تَضَعُوا أَسْلِحَتَكُمْ ۖ وَخُذُوا حِذْرَكُمْ ۚ إِنَّ اللَّهَ
أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴿١٢٩﴾

When you (O Messenger Muḥammad ﷺ) are among them, and lead them in Aṣ-Ṣalāt (the prayer), let one party of them stand up [in Ṣalāt] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which has not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allāh has prepared a humiliating torment for the disbelievers.¹⁴⁹

٣- يَأْتِيهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهْلَةٍ
فَتُصِيبُوهَا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ﴿١٣٠﴾

O you who believe! If a rebellious evil person comes to you with a news, verify it, lest you harm people in ignorance, and afterwards you become regretful to what you have done.¹⁵⁰

٤- وَحُشِرَ لِّلْءَسْلَمِينَ جُنُودُهُ مِّنَ الْجِنِّ وَٱلْإِنسِ وَٱلطَّيْرِ فَهُمْ يُوزَعُونَ ﴿١٣١﴾ حَتَّىٰ
إِذَا أَتَوْا عَلَىٰ وَادِ ٱلنَّمْلِ قَالَتْ نَمَلَةٌ يَأْتِيهَا ٱلنَّمْلُ ٱدْخُلُوا مَسَكِنَكُمْ لَا يَحْطِمَنَّكُمْ
سُلَيْمَنُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ ﴿١٣٢﴾ فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ
أَوْزِعْنِي أَن أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَٱلِدَيَّ وَأَن أَعْمَلَ صَٰلِحًا
تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ ٱلصَّٰلِحِينَ ﴿١٣٣﴾ وَتَفَقَّدَ ٱلطَّيْرَ فَقَالَ مَا

¹⁴⁹ Sūrah An-Nisā³ (4), ayāh 102.

¹⁵⁰ Sūrah Al Hujurāt (49), ayāh 6.

لَا أَرَى الْهَدُودَ أَمْ كَانَ مِنَ الْغَائِبِينَ ﴿٢٠﴾ لَا عَذَابَ لَهُ عَذَابًا شَدِيدًا أَوْ
لَا أَذْنَحَهُ أَوْ لَيَأْتِي بِسُلْطَنٍ مُبِينٍ ﴿٢١﴾ فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ
نُحِطْ بِهِ وَجِئْتُكَ مِنْ سَبَإٍ بِنَبَأٍ يَقِينٍ ﴿٢٢﴾ إِنِّي وَجَدْتُ أَمْرًا تَمْلِكُهُمْ وَأُوتِيَتْ
مِنْ كُلِّ شَيْءٍ وَهَآ عَرْشٌ عَظِيمٌ ﴿٢٣﴾ وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ
دُونِ اللَّهِ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ﴿٢٤﴾
أَلَا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبَاءَ فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا
تُعْلِنُونَ ﴿٢٥﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿٢٦﴾ * قَالَ سَنَنْظُرُ
أَصْدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ ﴿٢٧﴾ أَذْهَبَ بِكِتَابِي هَذَا فَأَلْفَهْ إِلَيْهِمْ ثُمَّ تَوَلَّى
عَنَّهُمْ فَأَنْظَرُ مَاذَا يَرْجِعُونَ ﴿٢٨﴾ قَالَتْ يَتَأْتِيَ الْأَمْلُؤُا إِنِّي أَتَى إِلَى كِتَابِ كَرِيمٍ ﴿٢٩﴾
إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿٣٠﴾ أَلَا تَعْلَمُونَ عَلَى وَأَتُونِي
مُسْلِمِينَ ﴿٣١﴾ قَالَتْ يَتَأْتِيَ الْأَمْلُؤُا أَفْتُونِي فِي أَمْرٍ مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّى
تَشْهَدُونَ ﴿٣٢﴾ قَالُوا خُذْ أَوْلُوا قُوَّةً وَأُولُوا بَأْسٍ شَدِيدٍ وَالْأَمْرُ إِلَيْكَ فَانْظُرِي مَاذَا
تَأْمُرِينَ ﴿٣٣﴾ قَالَتْ إِنَّ الْأَمْلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعْرَآ أَهْلِهَا أَذِلَّةً
وَكَذَلِكَ يَفْعَلُونَ ﴿٣٤﴾ وَإِنِّي مُرْسَلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَاظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ ﴿٣٥﴾
فَلَمَّا جَاءَ سُلَيْمَانُ قَالَ أَتُمَدُّونَ بِمَالٍ فَمَا أَتَنِىَ اللَّهُ خَيْرٌ مِّمَّا أَتَاكُمْ بَلْ أَنْتُمْ
بِهَدْيِكُمْ تَفْرَحُونَ ﴿٣٦﴾ أَرْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَا قِبَلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ

مِّنْهَا أَذِلَّةٌ وَهُمْ صَغِيرُونَ ﴿٦٧﴾ قَالَ يَتَأَيَّهَا الْمَلَأُوا أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي
 مُسْلِمِينَ ﴿٦٨﴾ قَالَ عِفْرِيتٌ مِّنَ الْجِنِّ أَنَا ءَاتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَّقَامِكَ
 وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ ﴿٦٩﴾ قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا ءَاتِيكَ بِهِ
 قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ ۚ فَلَمَّا رَآهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ رَبِّي
 لِيَبْلُوَنِي ءَأَشْكُرُ أَمْ أَكْفُرُ ۚ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۚ وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ
 كَرِيمٌ ﴿٧٠﴾ قَالَ نَكُرُوا هَٰذَا عَرْشَهَا نَنْظُرْ أَتَهْتَدِي أَمْ تَكُونُ مِنَ الَّذِينَ لَا يَهْتَدُونَ ﴿٧١﴾
 فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا عَرْشُكَ ۖ قَالَتْ كَأَنَّهُ هُوَ ۖ وَأُوتِينَا الْعِلْمَ مِنْ قَبْلِهَا وَكُنَّا
 مُسْلِمِينَ ﴿٧٢﴾ وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ ۚ إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ ﴿٧٣﴾
 قِيلَ لَهَا ادْخُلِي الصَّرْحَ ۚ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقِيهَا ۚ قَالَ إِنَّهُ
 صَرْحٌ مُّمَرَّدٌ مِّنَ قَوَارِيرَ ۖ قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ
 رَبِّ الْعَالَمِينَ ﴿٧٤﴾

And there were gathered before Sulaimān (Solomon) his hosts of jinns and men, and birds, and they all were set in battle order (marching forwards).

Till, when they came to the valley of the ants, one of the ants said: "O ants! enter your dwellings, lest Sulaimān (Solomon) and his hosts crush you, while they perceive not."

So he [Sulaimān (Solomon)] smiled, amused at her speech and said: "My Lord! Inspire and bestow upon me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please you, and admit me by Your Mercy among Your righteous slaves."

He inspected the birds, and said: "What is the matter that I see not the hoopoe? Or is he among the absentees?"

"I will surely punish him with a severe torment, or slaughter him, unless he brings me a clear reason."

But the hoopoe stayed not long, he (came up and) said: "I have grasped (the knowledge of a thing) which you have not grasped and I have come to you from Sabā' (Sheba) with true news."

"I found a woman ruling over them, and she has been given all things that could be possessed by any ruler of the earth, and she has a great throne."

"I found her and her people worshipping the sun instead of Allāh, and Shaiṭān (Satan) has made their deeds fair-seeming to them, and has barred them from (Allāh's) way, so they have no guidance,"

Al-Lā (this word has two interpretations) (A) [as Shaiṭān (Satan) has barred them from Allāh's Way] so that they do not worship (prostrate before) Allāh, or (B) so that they may worship (prostrate before) Allāh, who brings to light what is hidden in the heavens and the earth, and knows what you conceal and what you reveal.

Allāh, Lā ilāha illa Huwa (none has the right to be worshipped but He), the Lord of the Supreme Throne!

[Sulaimān (Solomon)] said: "We shall see whether you speak the truth or you are (one) of the liars."

"Go you with this letter of mine, and deliver it to them, then draw back from them, and see what (answer) they return."

She said: "O chiefs! Verily! Here is delivered to me a noble letter,

"Verily! It is from Sulaimān (Solomon), and verily! it (reads): In the Name of Allāh, the Most Beneficent, the Most Merciful;

"Be you not exalted against Me, but come to Me as Muslims (true believers who submit to Allāh with full submission)'"

She said: "O chiefs! Advise me in (this) case of mine. I decide no case till you are present with me."

They said: "We have great strength, and great ability for war, but it is for you to command; so think over what you will command."

She said: “Verily! Kings, when they enter a town (country), they despoil it, and make the most honourable amongst its people low. And thus they do.

“But verily! I am going to send him a present, and see with what (answer) the messengers return.”

So when (the messengers with the present) came to Sulaimān (Solomon), He said: “Will you help me in wealth? What Allāh has given me is better than that which He has given You! Nay, you rejoice in your gift!”

[Then Sulaimān (Solomon) said to the chief of her messengers who brought the present]: “Go back to them. We verily shall come to them with hosts that they cannot resist, and we shall drive them out from there in disgrace, and they will be abased.”

He said: “O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience?”

An Ifrīt (strong) from the jinns said: “I will bring it to you before you rise from your place (council). And verily, I am indeed strong, and trustworthy for such work.”

One with whom was knowledge of the Scripture said: “I will bring it to you within the twinkling of an eye!” Then when [Sulaimān (Solomon)] saw it placed before him, he said: “This is by the Grace of my Lord to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for (the good of) his ownself, and whoever is ungrateful, (he is ungrateful only for the loss of his ownself). Certainly! My Lord is rich (free of all wants), Bountiful.”

He said: “Disguise her throne for her that we may see whether she will be guided (to recognise her throne), or she will be one of those not guided.”

So when she came, it was said (to her): “Is your throne like this?” She said: “(It is) as though it were the very same.” And [Sulaimān (Solomon) said]: “Knowledge was bestowed on us before her, and we were submitted to Allāh (in Islām as Muslims before her).”

And that which she used to worship besides Allāh has prevented her (from Islām), for she was of a disbelieving people.

It was said to her: “Enter Aş-Şarḥ” [(a glass surface with water underneath it) or a palace], but when she saw it, she thought it was a pool, and she (tucked up her clothes) uncovering her legs, Sulaimān (Solomon) said: “Verily, it is Şarḥ paved smooth with slab of glass.” She said: “My

Lord! Verily, I have wronged myself, and I submit (in Islām, together with Sulaimān (Solomon), to Allāh, the Lord of the ʿĀlamīn (mankind, jinns and all that exists)).”¹⁵¹

b. Aḥādīth of the Prophet ﷺ:

١- عن معاذ بن جبل قال قال رسول الله صلى الله عليه وسلم استعينوا على قضاء حوائجكم بالكتمان فإن كل ذي نعمة محسود

*From Muʿādh bin Jabal who said: ‘The Messenger of Allāh ﷺ said: “Resort to secrecy for the fulfillment and success of your needs, for every one favored with a blessing will be envied”’.*¹⁵²

٢- حدثنا زهير بن حرب وإسحق بن إبراهيم جميعا عن جرير قال زهير حدثنا جرير عن الأعمش عن إبراهيم التيمي عن أبيه قال كنا عند حذيفة فقال رجل لو أدركت رسول الله صلى الله عليه وسلم قاتلت معه وأبليت فقال حذيفة أنت كنت تفعل ذلك لقد رأيتنا مع رسول الله صلى الله عليه وسلم ليلة الأحزاب وأخذتنا ريح شديدة وقر فقال رسول الله صلى الله عليه وسلم ألا رجل يأتيني بخبر القوم جعله الله معي يوم القيامة فسكتنا فلم يجبه منا أحد ثم قال ألا رجل يأتينا بخبر القوم جعله الله معي يوم القيامة فسكتنا فلم يجبه منا أحد ثم قال ألا رجل يأتينا بخبر القوم جعله الله معي يوم القيامة فسكتنا فلم يجبه منا أحد فقال قم يا حذيفة فأتنا بخبر القوم فلم أجد بدا إذ دعاني باسمي أن أقوم قال اذهب فأتني بخبر القوم ولا تدعهم علي فلما وليت من عنده جعلت كأنما أمشي في حمام حتى أتيتهم فرأيت أبا سفيان يصلي ظهره بالنار فوضعت سهما في كبد القوس فأردت أن أرميه فذكرت قول رسول الله صلى الله عليه

¹⁵¹ Sūrah An-Naml (27), āyāt 17-44.

¹⁵² Narrated by Aṭ-Ṭabarānī - Ṣaḥīḥ Muslim 1788.

وسلم ولا تدعهم علي ولو رميته لأصبته فرجعت وأنا أمشي في مثل الحمام فلما أتته فأخبرته بخبر القوم وفرغت قررت فألبسني رسول الله صلى الله عليه وسلم من فضل عباءة كانت عليه يصلي فيها فلم أزل نائما حتى أصبحت فلما أصبحت قال قم يا نومان (صحيح مسلم كتاب الجهاد و السير ٤٧٤١ مسند أحمد كتاب باقي مسند الأنصار ٢٢٢٤٤)

Narrated to us by Zuhair bin Ḥarb and Ishāq bin Ibrāhīm who narrated together from Jarīr who said Zuhair narrated to us from Jarīr from Al Aʿmash from Ibrāhīm At-Taimī from his father who said: 'We were with Hudhaifah, ؓ, and a man said to him: 'If I had met the Messenger of Allāh ﷺ I would have fought alongside him and I would have striven my utmost.' Hudhaifah said to him: 'Would you really have done that I was present with the Messenger of Allāh ﷺ during (the campaign) against the Confederates on a very cold and windy night, and the Messenger of Allāh ﷺ said: "Is there any man who will bring me news of the people He will be with me on the Day of Resurrection". (None of us answered him, and he repeated it a second and a third time.) "Is there any man who will bring me news of the people He will be with me on the Day of Resurrection". "Is there any man who will bring me news of the people He will be with me on the Day of Resurrection". Then he (ﷺ) said "O Hudhaifah, get up and bring us news of the people". When he called me by name, I had no choice but to get up. He said, "Bring us news of the people, but do not alarm them". So I went, walking as if I were walking among pigeons, until I came to them. I saw Abū Sufyān warming his back by the fire, and I put an arrow in my bow, wanting to shoot it at him, then I remembered what the Messenger of Allāh ﷺ said, "Do not alarm them". If I shot the arrow, I would have hit him. So I came back, again walking as if I were walking among pigeons, and I came to the Messenger of Allāh ﷺ. After my returning I began to feel very cold. I told the Messenger of Allāh ﷺ and he gave me to wear a spare cloak of his which he used to pray in. I slept until morning came, and when morning came, the Messenger of Allāh ﷺ said, "Get up, O sleepy one!"¹⁵³

¹⁵³ Ṣaḥīḥ Muslim, Kitāb Al Jihād wa'l Siyar 4741 and Musnad Aḥmad, Kitāb Bāqī Musnad Al Anṣār 22244.

III. ELEMENTS (COMPONENTS)

1. Network.
2. Personnel.
3. Logistics.
4. Regulations.

IV. FUNCTION

1. To maintain the security of the tanzīm and its forces.
2. To further ensure the fulfillment of the jamā'ah's program.

V. METHODS OF IMPLEMENTATION

1. Recruitment.
2. Development of the personnel's skills.
3. Development of specialization.
4. Planning.
5. Implementation.

TANSĪQ BAINAL JAMĀ'AH

(COORDINATION WITHIN THE JAMĀ'AH)

I. UNDERSTANDING

Understanding of Tansiq:

a. Linguistically:

Meaning: Compilation or arrangement.

يقال رأيت نسقا من الرجال و المتاع أى بعضها الى جنب بعض

That is: partly side by side with others.

b. According to terminology that we demand:

Endeavor to mutually support side by side relationships with another jamā'ah in order to achieve a purpose.

II. MASHRŪ'ĪYAH

١ - يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَحْلُوا شَعِيرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ
وَلَا ءَامِينَ الْبَيْتِ الْحَرَامَ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا ۚ وَإِذَا حَلَلْتُمْ فَاصْطَادُوا ۚ
وَلَا تَحْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا ۚ وَتَعَاوَنُوا
عَلَى الْبِرِّ وَالتَّقْوَىٰ ۚ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ
الْعِقَابِ ﴿١﴾

O you who believe! Violate not the sanctity of the symbols of Allāh, nor of the sacred month, nor of the animals brought for sacrifice, nor the garlanded people or animals, etc., nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord. But when you finish the Iḥrām (of Ḥajj or ʿUmrah), you may hunt, and let not

the hatred of some people in (once) stopping you from Al-Masjid-al-Harām (at Makkah) lead you to transgression (and hostility on your part). Help you one another in Al-Birr and At-Taqwā (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allāh. Verily, Allāh is severe in punishment.¹⁵⁴

٢- وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ

عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ

أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٦١﴾

The believers, men and women, are Auliā^o (helpers, supporters, friends, protectors) of one another, they enjoin (on the people) Al-Ma^orūf, and forbid (people) from Al-Munkar; they perform Aṣ-Ṣalāt (Iqāmat-aṣ-Ṣalāt) and give the Zakāt, and obey Allāh and His Messenger. Allāh will have His Mercy on them. Surely Allāh is All-Mighty, All-Wise.¹⁵⁵

III. CRITERIA WITHIN THE JAMĀ'AH THAT WE NEED TO COORDINATE

1. The jamā'ah has the same ʿaqīdah, the same purpose and the same connections.
2. The jamā'ah has the same ʿaqīdah, the same purpose and different connections but it is still validated by the teachings of Islām.

IV. FUNCTION

1. In order to realize tafāhum (mutual understanding), taʿāwun (cooperation) and takāful (mutual responsibility) with peer Jamā'ah Islāmīyah in order to shoulder and achieve shared goals, that is, Daulah Islāmīyah and Khilāfah.

¹⁵⁴ Sūrah Al Mā'idah (5), ayāh 2.

¹⁵⁵ Sūrah At-Taubah (9), ayāh 71.

2. In order to raise the quality of I°dādul Quwwah (preparation/readying of power/strength).
3. In order to realize the unity of power within the Islāmic community in order to confront their enemies.

AD-DA'WAH AL INDHĀRĪYAH

(THE CALL OF ADMONITION/REMINDING)

I. INTRODUCTION

In relation to the Manhaj al Ḥarakī (methodology of the movement), the region we will be working on as the forefront of jihād according to observations and monitoring, there is still misunderstanding of the essence of Islām, and this matter is because of the attitude (insolence) of the mustabdil¹⁵⁶ (replacement/substitute) rulers who always stridently block every explanation that offers clarification of the essence of the Deen of Islām according to what is willed by Allāh and His Messenger ﷺ. Conversely, the mustabdil rulers always endeavor aggressively to polarize the Deen of Islām by means of the configuration of their politics. These efforts by the mustabdil rulers are assisted by muballigh (conveyors of information), religious teachers and global scholars, and as a result of this, the perception of the Islāmic community towards the Deen of Islām is grossly deviated from its true essence. Based on these factors, before jihād is waged by the jamā'ah, it is obligatory to beforehand carry on with da'wah and indhār that is resolute and clear.

II. TA'RĪF

1. Linguistic understanding:

Da'wah means: To call or summon.

Indhār means: To bestow a reminder.

2. Technical understanding:

To call to enemies before fighting them to accept Islām, or to surrender in peace.

III. MASHRŪ'ĪYAH

Al Indhār is legitimately viable based on the sunnah of the Prophet ﷺ, such as:

¹⁵⁶ Translator: 'A ruler who establishes an entire system of law without reference to the Sharī'ah and replaces the Sharī'ah with it'.

١ - مافاتل رسول الله قوما إلاً دعاهم (رواه أحمد و الطبراني و رجاله و جاله الصحيح)

*“The Messenger of Allāh ﷺ never fought a group except that he made da‘wah to them beforehand”.*¹⁵⁷

2. Look at the events after the Battle of Al Aḥzāb (غزوة الأحزاب - Ghazwah Al °Aḥzāb and also known as the Battle of the Trench [Ghazwah Al Khandaq - غزوة الخندق] and before the command to take jizyah (tax on free non-Muslims under Islāmic rule).

IV. FUNCTION

As a means of giving a last opportunity for the enemies of Islām to accept Islām in its totality.

V. PURPOSE

To satisfy the obligation of indhār.

VI. TARGET

In order to know the attitude of the enemy after acceptance of indhār, so that it is possible to underline clear, fixed attitudes.

VII. METHOD

- a. Send a messenger.
- b. By means of the mass media.

¹⁵⁷ Narrated by Aḥmad and Aṭ-Ṭabarānī and the men held it to be ṣaḥīḥ.

- c. Through the mediation of a third party.

JIHĀD MUSALLAḤ (ARMED JIHĀD)

I. UNDERSTANDING

Understanding of Jihād Musallaḥ:

1. What is meant by Jihād Musallaḥ is fighting.
2. Fighting is to wage war in the cause of Allāh in order to strive against the enemies of Allāh and His Messenger ﷺ and encompasses amongst others rulers who are kāfir (disbeliever), muṣhrik (polytheist), murtadd (apostate), zindīq (atheist), mustabdil (substitute) and their helpers.

II. MASHRŪ'ĪYAH

a. Allāh decrees:

١- كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ

وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾

*Jihād (in Allāh's Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allāh knows but you do not know.*¹⁵⁸

٢- يَأَيُّهَا الَّذِينَ ءَامَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلَيَجِدُوا فِيكُمْ

غُلَظَةً ۚ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٢٩﴾

*O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you, and know that Allāh is with those who are the Al-Muttaqūn.*¹⁵⁹

¹⁵⁸ Sūrah Al Baqarah (2), ayāh 216.

۳- وَقَتِّلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ ۚ فَإِنَّ آنتَهُوْا

فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ ﴿٣٠﴾

*And fight them until there is no more Fitnah and the Deen (worship) will all be for Allāh alone. But if they cease (worshipping others besides Allāh), then certainly, Allāh is All-Seer of what they do.*¹⁶⁰

۴- أَنْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ۚ ذَٰلِكُمْ خَيْرٌ

لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٣١﴾

*March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), strive hard with your wealth and your lives in the Cause of Allāh. This is better for you, if you but knew.*¹⁶¹

۵- فَتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ

وَرَسُولُهُ ۚ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا

الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ ﴿٣٢﴾

*Fight against those who believe not in Allāh, nor in the Last Day, nor forbid that which has been forbidden by Allāh and His Messenger and those who acknowledge not the Deen of Truth (i.e. Islām) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued.*¹⁶²

¹⁵⁹ Sūrah At-Taubah (9), ayāh 123.

¹⁶⁰ Sūrah Al Anfāl (8), ayāh 39.

¹⁶¹ Sūrah At-Taubah (9), ayāh 41.

¹⁶² Sūrah At-Taubah (9), ayāh 29.

٦- فَتِلَوْهُمْ يُعَذِّبَهُمُ اللَّهُ بِأَيْدِيكُمْ وَتُخْزِهِمُ وَيَنْصُرْكُمْ عَلَيْهِمْ وَدَشَفِ صُدُورَ قَوْمِ

مُؤْمِنِينَ ﴿٦﴾ وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ وَيَتُوبَ اللَّهُ عَلَى مَنْ يَشَاءُ ۗ وَاللَّهُ عَلِيمٌ

حَكِيمٌ ﴿٦﴾

Fight against them so that Allāh will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people,

*And remove the anger of their (believers') hearts. Allāh accepts the repentance of whom He wills. Allāh is All-Knowing, All-Wise.*¹⁶³

b. Aḥādīth of the Prophet ﷺ:

١- حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ الصَّنْعَانِيُّ عَنْ مَعْمَرٍ عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ عَنْ أَبِي وَائِلٍ عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَأَصْبَحْتُ يَوْمًا قَرِيبًا مِنْهُ وَتَحَنَّنَ نَسِيرُ فَقُلْتُ يَا رَسُولَ اللَّهِ أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ وَيُبَاعِدُنِي عَنِ النَّارِ قَالَ لَقَدْ سَأَلْتَنِي عَنْ عَظِيمٍ وَإِنَّهُ لَيْسِيرٌ عَلَى مَنْ يَسِّرَهُ اللَّهُ عَلَيْهِ تَعْبُدُ اللَّهَ وَلَا تُشْرِكُ بِهِ شَيْئًا وَتُقِيمُ الصَّلَاةَ وَتُؤْتِي الزَّكَاةَ وَتَصُومُ رَمَضَانَ وَتَحُجَّ الْبَيْتَ ثُمَّ قَالَ أَلَا أَدُلُّكَ عَلَى أَبْوَابِ الْخَيْرِ الصَّوْمُ جَنَّةٌ وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ وَصَلَاةُ الرَّجُلِ مِنْ جَوْفِ اللَّيْلِ قَالَ ثُمَّ تَلَا { تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ حَتَّى بَلَغَ يَوْمَهُمْ } ثُمَّ قَالَ أَلَا أُخْبِرُكَ بِرَأْسِ الْأَمْرِ كُلِّهِ وَعَمُودِهِ وَذُرْوَةِ سَنَامِهِ قُلْتُ بَلَى يَا رَسُولَ اللَّهِ قَالَ رَأْسُ الْأَمْرِ الْإِسْلَامُ وَعَمُودُهُ الصَّلَاةُ وَذُرْوَةُ سَنَامِهِ الْجِهَادُ ثُمَّ قَالَ أَلَا أُخْبِرُكَ بِمَلَكَ ذَلِكَ كُلِّهِ قُلْتُ بَلَى يَا نَبِيَّ اللَّهِ فَأَخَذَ بِلِسَانِهِ قَالَ كَفَّ عَنْكَ هَذَا فَقُلْتُ

¹⁶³ Sūrah At-Taubah (9), āyāt 14-15.

يَا نَبِيَّ اللَّهِ وَإِنَّا لَمُؤَاخِدُونَ بِمَا نَتَكَلَّمُ بِهِ فَقَالَ نَكَلْتُكَ أُمُّكَ يَا مُعَاذُ وَهَلْ يَكُفُّ النَّاسَ فِي النَّارِ عَلَى وُجُوهِهِمْ أَوْ عَلَى مَنَاخِرِهِمْ إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ (سنن الترمذي كتاب الإيمان ٢٥٤١)

Narrated to us by Ibn Abī ‘Umar who narrated from ‘Abdullāh bin Mu‘ādh Aṣ-Ṣan‘ānīy from Ma‘mar from ‘Āṣim bin Abī An-Najūd from Abī Wā’il from Mu‘ādh bin Jabal who said: I was with the Prophet ﷺ on a journey. One day, I came very near him while we were travelling. I said, “O Messenger, tell me of a deed which will enable me to enter Paradise and get me away from Hell.” “You have asked me about a great thing, but it is easy for those for whom Allāh makes it easy. Worship Allāh and do not associate anything with Him and observe Aṣ-Ṣalah and pay Zakāt and fast in Ramaḍān and make the pilgrimage to the House.” Then he said, “Shall I not guide you to the gates of good: fasting is as shield and charity obliterates sin as water extinguishes fire and a man’s Ṣalāh at midnight.” Then he recited: “Their sides forsake their beds as they call on their Lord in fear and in hope, and they expend out of what We have provided them. No soul knows what delight of the eyes is kept hidden for them, as a recompense for what they used to do.” (Al-Qur’ān 32:16-17) Then, he said, “Shall I not inform you of the head and pillar of the issue and the apex of its hump?” I said, ‘Certainly, O Messenger of Allāh ﷺ.’ He said, “Its head is Islām, its pillar is Ṣalāh and the apex of its hump is jihād.” Then he said, “Shall I not tell you about the root of that”? I said, “Certainly, O Messenger of Allāh ﷺ!” He held his tongue and said, “Keep it in check.” I asked, “Shall we be taken to task for what we speak with it”? He said, “May your mother weep at you, O Mu‘ādh! Will people be cast in hell on their faces or on their nostrils except as the consequence of their tongues ?”¹⁶⁴

٢- حَدَّثَنَا الْوَلِيدُ بْنُ شُجَاعٍ وَهَارُونُ بْنُ عَبْدِ اللَّهِ وَحَجَّاجُ بْنُ الشَّاعِرِ قَالُوا حَدَّثَنَا حَجَّاجٌ وَهُوَ ابْنُ مُحَمَّدٍ عَنْ ابْنِ جُرَيْجٍ قَالَ أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى

¹⁶⁴ Sunan At-Tirmidhī, Kitāb Al Imān 2541. Abū ‘Isā said this ḥadīth was ḥasan ṣaḥīḥ.

الْحَقُّ ظَاهِرِينَ إِلَى يَوْمِ الْقِيَامَةِ قَالَ فَيَنْزِلُ عِيسَى ابْنُ مَرْيَمَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَقُولُ
أَمِيرُهُمْ تَعَالَى صَلِّ لَنَا فَيَقُولُ لَا إِنَّ بَعْضَكُمْ عَلَى بَعْضٍ أُمَرَاءُ تُكْرِمُهُ اللَّهُ هَذِهِ الْأُمَّةُ
(صحيح مسلم كتاب الإيمان ٢٢٥)

*Narrated to us from Al Walīd bin Shukhā' and Hārūn bin 'Abdullāh and Hajjāj bin Ash-Shā'ir who said it was narrated from Hajjāj and he was Ibn Muḥammad from Ibn Juraij who said he was informed by Abū Az-Zubair who heard Jābir bin 'Abdullāh who said he heard the Prophet ﷺ say: "A section of my people will not cease fighting for the truth and will prevail till the Day of Resurrection". He said: "‘Isā son of Maryam ﷺ would then descend and their (Muslims’) commander would invite him to come and lead them in prayer, but he would say: ‘No, some amongst you are commanders over some (amongst you)’. This is the honour from Allāh for this Ummah".*¹⁶⁵

٣- حَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ وَحَجَّاجُ بْنُ الشَّاعِرِ قَالَا حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ
قَالَ ابْنُ جُرَيْجٍ أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى الْحَقِّ ظَاهِرِينَ إِلَى يَوْمِ
الْقِيَامَةِ (صحيح مسلم كتاب الإمامة ٣٥٤٧)

*Hārūn bin 'Abdullāh and Hajjāj bin Ash-Shā'ir told me that it was narrated from Hajjāj bin Muḥammad who said, Ibn Juraij said he was informed by Abū Az-Zubair that he heard Jābir bin 'Abdullāh say he heard the Messenger of Allāh ﷺ say: "A group of people from my Ummah will continue to fight in defence of truth and remain triumphant until the Day of Judgment".*¹⁶⁶

٤- وَ حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ أَخْبَرَنَا كَثِيرُ بْنُ هِشَامٍ حَدَّثَنَا جَعْفَرُ بْنُ وَهَّابٍ
حَدَّثَنَا يَزِيدُ بْنُ الْأَصَمِّ قَالَ سَمِعْتُ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ ذَكَرَ حَدِيثًا رَوَاهُ عَنْ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ أَسْمَعْهُ رَوَى عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى مِنْبَرِهِ حَدِيثًا

¹⁶⁵ Ṣaḥīḥ Muslim, Kitāb Al Imān 225.

¹⁶⁶ Ṣaḥīḥ Muslim, Kitāb Al Imārat 3547.

غَيْرُهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ وَلَا تَزَالُ عِصَابَةُ مِنَ الْمُسْلِمِينَ يُقَاتِلُونَ عَلَى الْحَقِّ ظَاهِرِينَ عَلَى مَنْ نَاوَأَهُمْ إِلَى يَوْمِ الْقِيَامَةِ
(صحيح مسلم كتاب الإمارة ٣٥٤٩)

*And it was narrated to us from Ishāq bin Manṣūr who related from Kathīr bin Hishām who narrated from Jaʿfar and he is Ibn Burqān who narrated from Yazīd bin Al Aṣamm who said that he heard Muʿāwiyah bin Abī Sufyān quote a ḥadīth narrated by the Prophet ﷺ which he related from the Prophet ﷺ - and he did not hear him quote from the Prophet ﷺ any tradition other than this in the course of his sermon from the minbar - that whom Allāh wants to do a favour, He grants him an understanding of the Deen. A group of people from the Muslims will remain on the Right Path and continue until the Day of Judgment to triumph over those who oppose them”.*¹⁶⁷

٥- أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ الْوَاحِدِ قَالَ حَدَّثَنَا مَرْوَانُ وَهُوَ ابْنُ مُحَمَّدٍ قَالَ حَدَّثَنَا خَالِدُ بْنُ يَزِيدَ بْنِ صَالِحِ بْنِ صَبِيحِ الْمُرِّي قَالَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي عُبَلَةَ عَنْ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمَنِ الْجُرَشِيِّ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ عَنْ سَلَمَةَ بْنِ نُفَيْلٍ الْكِنْدِيِّ قَالَ كُنْتُ جَالِسًا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَذَالَ النَّاسُ الْخَيْلَ وَوَضَعُوا السَّلَاحَ وَقَالُوا لَا جِهَادَ قَدْ وَضَعْتَ الْحَرْبُ أَوْزَارَهَا فَأَقْبَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِوَجْهِهِ وَقَالَ كَذَبُوا الْآنَ الْآنَ جَاءَ الْقِتَالُ وَلَا يَزَالُ مِنْ أُمَّتِي أُمَّةٌ يُقَاتِلُونَ عَلَى الْحَقِّ وَيُزِيغُ اللَّهُ هُمْ قُلُوبَ أَقْوَامٍ وَيَزُرُّهُمْ مِنْهُمْ حَتَّى تَقُومَ السَّاعَةُ وَحَتَّى يَأْتِيَ وَعْدُ اللَّهِ وَالْخَيْلُ مَعْقُودَةٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ وَهُوَ يُوحَى إِلَيَّ أَلَيَّْ مَقْبُوضٌ غَيْرُ مُلَبَّثٍ وَأَنْتُمْ تَتَّبِعُونِي أَفْنَادًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ وَعُمْرُ دَارِ الْمُؤْمِنِينَ الشَّامُ (سنن

النسائي كتاب الخيل ٣٥٠٥)

¹⁶⁷ Ṣaḥīḥ Muslim, Kitāb Al Imārat 3549.

It was related to us by Aḥmad bin ‘Abdul-Wāḥid who said it was narrated from Marwān and he is Ibn Muḥammad who said it was narrated from Khālīd bin Yazīd bin Ṣāliḥ bin Ṣabīḥ Al Murraṭī who said it was narrated from Ibrāhīm bin Abī ‘Ablah from Al Walīd bin ‘Abdur-Raḥmān Al Jurashīy from Jubair bin Nufair from Salamah bin Nufail Al Kandīy who said I was sitting with the Messenger of Allāh ﷺ when a man said, ‘O Messenger of Allāh ﷺ. The people have lost interest in horses and put down their weapons, and they say there is no jihād, and that war has ended’. The Messenger of Allāh ﷺ turned to face him and said: “They are lying, now the fighting is to come. There will always be a group among my ummah who will fight for the truth, for whom Allāh will cause some people to deviate, and grant them provision from them, until the Hour begins and until the promise of Allāh comes. Goodness is tied to the forelocks of horses until the Day of Resurrection. It has been revealed to me that I am going to die and will not stay long, and you will follow me group after group, striking one another’s necks. And the place of safety for the believers is Ash-Shām”.¹⁶⁸

٦- حَدَّثَنَا إِسْمَاعِيلُ أَخْبَرَنَا الْجُرَيْرِيُّ عَنْ أَبِي الْعَلَاءِ بْنِ الشَّخِيرِ عَنْ مُطَرِّفٍ قَالَ قَالَ لِي عِمْرَانُ إِنِّي لَأُحَدِّثُكَ بِالْحَدِيثِ الْيَوْمَ لِيَنْفَعَكَ اللَّهُ عَزَّ وَجَلَّ بِهِ بَعْدَ الْيَوْمِ اعْلَمْ أَنَّ خَيْرَ عِبَادِ اللَّهِ تَبَارَكَ وَتَعَالَى يَوْمَ الْقِيَامَةِ الْحَمَادُونَ وَاعْلَمْ أَنَّهُ لَنْ تَزَالَ طَائِفَةٌ مِنْ أَهْلِ الْإِسْلَامِ يُفَاتِلُونَ عَلَى الْحَقِّ ظَاهِرِينَ عَلَى مَنْ نَاوَأَهُمْ حَتَّى يُفَاتِلُوا الدَّجَالَ وَاعْلَمْ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ أَعْمَرَ مِنْ أَهْلِهِ فِي الْعَشْرِ فَلَمْ تَنْزِلْ آيَةٌ تَنْسُخُ ذَلِكَ وَلَمْ يَنْهَ عَنْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى مَضَى لَوَجْهِهِ ارْتَأَى كُلُّ امْرِئٍ بَعْدَمَا شَاءَ اللَّهُ أَنْ يَرْتَبِي (مسند أحمد كتاب مسند بصريين ١٩٠٤٩)

It has been narrated to us from Ismā‘īl who related to us from Al Jurair from Abī Al ‘Alā’i bin Ash-Shakhkhāir from Muṭarrāf who said, ‘Imrān said to me, ‘Indeed I will relate to you one ḥadīth today, in order that Allāh ﷻ bestows benefits upon you in the days to come, and remember that the best of the servants of Allāh, blessed and exalted be He, on the Day of Resurrection will the community of Muḥammad, and remember that there

¹⁶⁸ Sunan An-Nasā’ī, Kitāb Al Khail (Book of Horses) 3505.

will always be a group of Muslims who will always fight to uphold the truth and always be triumphant over their enemies until they succeed in killing the Dajjāl. And know that the Messenger of Allāh ﷺ made some members of his family perform ‘Umrah within the last ten (days of *Dhū’l-hijjah*) and there is no verse was revealed to abrogate that, and he did not refrain from doing it till he died’.¹⁶⁹

٧- حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ حُجْرٍ كِلَاهُمَا عَنْ ابْنِ عُليَّةَ وَاللَّفْظُ لِابْنِ حُجْرٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أُتُوبٍ عَنْ حُمَيْدِ بْنِ هَالِلٍ عَنْ أَبِي قَتَادَةَ الْعَدَوِيِّ عَنْ يُسَيْرِ بْنِ جَابِرٍ قَالَ هَاجَتْ رِيحٌ حَمْرَاءُ بِالْكُوفَةِ فَجَاءَ رَجُلٌ لَيْسَ لَهُ هِجْرَى إِلَّا يَا عَبْدَ اللَّهِ بْنُ مَسْعُودٍ جَاءَتْ السَّاعَةُ قَالَ فَقَعَدَ وَكَانَ مُتَكَيِّمًا فَقَالَ إِنَّ السَّاعَةَ لَا تَقُومُ حَتَّى لَا يُقَسَمَ مِيرَاثٌ وَلَا يُفْرَحَ بَعِيْمَةٍ ثُمَّ قَالَ بِيَدِهِ هَكَذَا وَنَحَاهَا نَحْوَ الشَّامِ فَقَالَ عَدُوٌّ يَجْمَعُونَ لِأَهْلِ الْإِسْلَامِ وَيَجْمَعُ هُمْ أَهْلَ الْإِسْلَامِ قُلْتُ الرُّومُ تَعْنِي قَالَ نَعَمْ وَتَكُونُ عِنْدَ ذَاكُمُ الْقِتَالِ رَدَّةٌ شَدِيدَةٌ فَيَشْتَرِطُ الْمُسْلِمُونَ شُرْطَةً لِلْمَوْتِ لَا تَرْجِعُ إِلَّا عَالِيَةً فَيَقْتُلُونَ حَتَّى يَحْزَرَ بَيْنَهُمُ اللَّيْلُ فَيَفِيءُ هَؤُلَاءِ وَهَؤُلَاءِ كُلٌّ غَيْرُ غَالِبٍ وَتَفْنَى الشُّرْطَةُ ثُمَّ يَشْتَرِطُ الْمُسْلِمُونَ شُرْطَةً لِلْمَوْتِ لَا تَرْجِعُ إِلَّا عَالِيَةً فَيَقْتُلُونَ حَتَّى يَحْزَرَ بَيْنَهُمُ اللَّيْلُ فَيَفِيءُ هَؤُلَاءِ وَهَؤُلَاءِ كُلٌّ غَيْرُ غَالِبٍ وَتَفْنَى الشُّرْطَةُ ثُمَّ يَشْتَرِطُ الْمُسْلِمُونَ شُرْطَةً لِلْمَوْتِ لَا تَرْجِعُ إِلَّا عَالِيَةً فَيَقْتُلُونَ حَتَّى يُمْسُوا فَيَفِيءُ هَؤُلَاءِ وَهَؤُلَاءِ كُلٌّ غَيْرُ غَالِبٍ وَتَفْنَى الشُّرْطَةُ فَإِذَا كَانَ يَوْمُ الرَّابِعِ نَهَدَ إِلَيْهِمْ بَقِيَّةُ أَهْلِ الْإِسْلَامِ فَيَجْعَلُ اللَّهُ الدَّبْرَةَ عَلَيْهِمْ فَيَقْتُلُونَ مَقْتَلَةً إِمَّا قَالَ لَا يُرَى مِثْلُهَا وَإِمَّا قَالَ لَمْ يُرَ مِثْلُهَا حَتَّى إِنَّ الطَّائِرَ لَيَمُرُّ بِجَنَابَتِهِمْ فَمَا يُخْلِفُهُمْ حَتَّى يَحْزَرَ مَيِّتًا فَيَتَعَادُ بَنُو الْأَبِ كَانُوا مِائَةً فَلَا يَجِدُونَهُ بَقِيَ مِنْهُمْ إِلَّا الرَّجُلُ الْوَاحِدُ فَيَأْيِ غَيْمَةً يُفْرَحُ أَوْ أَيْ مِيرَاثٍ يُقَاسِمُ فَيَبْنِمَا هُمْ كَذَلِكَ إِذْ سَمِعُوا بِبَاسٍ هُوَ أَكْبَرُ مِنْ ذَلِكَ فَجَاءَهُمُ الصَّرِيحُ إِنَّ الدَّجَالَ قَدْ خَلَفَهُمْ فِي دَرَارِيهِمْ فَيَرْفُضُونَ مَا فِي

¹⁶⁹ Musnad Aḥmad, Kitāb Musnad Baṣṣīyīn 19049.

أَيُّدِيهِمْ وَيُفْلِتُونَ فَيَبْعَثُونَ عَشْرَةَ فَوَاسِرَ طَلِيعَةً قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّي
لَأَعْرِفُ أَسْمَاءَهُمْ وَأَسْمَاءَ آبَائِهِمْ وَاللَّوَانَ خِيُولَهُمْ هُمْ خَيْرُ فَوَاسِرَ عَلَى ظَهْرِ الْأَرْضِ يَوْمَئِذٍ
أَوْ مِنْ خَيْرِ فَوَاسِرَ عَلَى ظَهْرِ الْأَرْضِ يَوْمَئِذٍ قَالَ ابْنُ أَبِي شَيْبَةَ فِي رِوَايَتِهِ عَنْ أُسَيْرِ بْنِ
جَابِرٍ وَ حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الْعُزَّى حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ مُحَمَّدِ بْنِ
هَلَالٍ عَنْ أَبِي قَتَادَةَ عَنْ يُسَيْرِ بْنِ جَابِرٍ قَالَ كُنْتُ عِنْدَ ابْنِ مَسْعُودٍ فَهَبَّتْ رِيحٌ حُمْرَاءُ
وَسَاقُ الْحَدِيثِ بِنَحْوِهِ وَحَدِيثُ ابْنِ عُثَيْمٍ أَنَّهُمْ وَأَشْبَعُ وَ حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ حَدَّثَنَا
سُلَيْمَانُ بْنُ يَعْنَى ابْنُ الْمُغِيرَةِ حَدَّثَنَا مُحَمَّدٌ بْنُ يَعْنَى ابْنُ هَلَالٍ عَنْ أَبِي قَتَادَةَ عَنْ أُسَيْرِ بْنِ جَابِرٍ
قَالَ كُنْتُ فِي بَيْتِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَالْبَيْتُ مَلَأَ قَالَ فَهَاجَتْ رِيحٌ حُمْرَاءُ بِالْكَوْفَةِ
فَذَكَرَ نَحْوَ حَدِيثِ ابْنِ عُثَيْمٍ (صحيح مسلم كتاب الفتن و اشرط الساعة ٥١٦٠ وفي
مسند أحمد كتاب مسند المكثرين الصحابة ٣٩٣٢)

Narrated to us from Abū Bakr bin Abī Shaibah and ‘Alī bin Ḥujr both of whom said this version was narrated to the son of Isma‘īl bin Ibrāhīm from Ayyūb from Ḥumaid bin Hilāl from Abī Qatādah Al ‘Adawīy from Yusair bin Jābir who said: ‘Once there blew a red storm in Kūfah that there came a person who had nothing to say but (these words): ‘Abdullāh bin Mas‘ūd, the Last Hour has come. He (‘Abdullāh bin Mas‘ūd) was sitting reclining against something, and he said: ‘The Last Hour would not come until the people divide inheritance and rejoice over booty’, and then said pointing towards Syria, with the gesture of his hand like this: ‘The enemy shall muster strength against Muslims and the Muslims will muster strength against them (Syrians)’. I said: ‘You mean Rome?’ And he said: ‘Yes, and there would be a terrible fight and the Muslims would prepare a detachment (for fighting unto death) which would not return but victorious. They will fight until night will intervene them; both the sides will return without being victorious and both will be wiped out. The Muslims will again prepare a detachment for fighting unto death so that they may not return but victorious. When it would be the fourth day, a new detachment out of the remnant of the Muslims would be prepared and Allāh will decree that the enemy should be routed. And they would fight such a fight the like

of which would not be seen, so much so that even if a bird were to pass their flanks, it would fall down dead before reaching the end of them. (There would be such a largescale massacre) that when counting would be done, (only) one out of a hundred men related to one another would be found alive. So what can be the joy at the spoils of such war and what inheritance would be divided! They would be in this very state that they would hear of a calamity more horrible than this. And a cry would reach them: The Dajjāl has taken your place among your offspring. They will, therefore, throw away what would be in their hands and go forward sending ten horsemen, as a scouting party. Allāh's Messenger ﷺ said: "I know their names and the names of their forefathers and the colour of their horses. They will be best horsemen on the surface of the earth on that day or amongst the best horsemen on the surface of the earth on that day". Ibn Abī Shaibah said in his version from 'Usair bin Jābir and from the narration of Muḥammad bin 'Ubaidah Al Ghubarī who narrated from Ḥammād bin Zaid from Ayyūb from Ḥumaid bin Hilāl from Abī Qatādah from Yusair bin Jābir who said, 'I was with Ibn Mas'ūd and a red wind swirled around, and he mentioned a similar ḥadīth. The ḥadīth of Ibn 'Ulayyah is more complete. And the narration of Shaibāh bin Farrūkh who narrated from Sulaimān that is Ibn Al Mughhīrah who narrated from Ḥumaid that is Ibn Hilāl from Abī Qatādah from 'Usair bin Jābir who said: 'I was at the place of 'Abdullāh bin Mas'ūd and his house was full of people and he said: 'The red wind was swirling in Kūfah' and then he related as like in the ḥadīth of Ibn 'Ulayyah'.¹⁷⁰

III. FUNCTION

1. In order to destroy the power of ṭāghūt (as the source of fitnah) which always blocks the Da'wah Islāmīyah 'alā Minhajin-Nubūwah:

وَقَتْلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَإِذَا انْتَهَوْا فَإِنَّ

اللَّهُ بِمَا يَعْمَلُونَ بَصِيرٌ ﴿٢٠٦﴾

¹⁷⁰ Ṣaḥīḥ Muslim, Kitāb Al Fitan wa Ashrāṭ As-Sā'at 5160 and in Musnad Aḥmad, Kitāb Musnad Al Mukaththirīn Aṣ-Ṣaḥābah 3932.

*And fight them until there is no more Fitnah and the Deen will all be for Allāh alone [in the whole of the world]. But if they cease (worshipping others besides Allāh), then certainly, Allāh is All-Seer of what they do.*¹⁷¹

2. In order to eradicate tyranny and to establish the truth and to combat against their damaging efforts of destruction on the earth.

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَءَاتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ
وَعَلَّمَهُ مِمَّا يَشَاءُ ۚ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ
وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥١﴾

*So they routed them by Allāh's leave and Dāwūd (David) killed Jālūt (Goliath), and Allāh gave him [Dāwūd (David)] the Kingdom [after the death of Tālūt (Saul) and Samuel] and Al-Ḥikmah (Prophethood), and taught him of that which He willed. And if Allāh did not check one set of people by means of another, the earth would indeed be full of mischief. But Allāh is full of bounty to the ʿĀlamīn (mankind, jinns and all that exists).*¹⁷²

أُذِنَ لِلَّذِينَ يُقْتُلُونَ بِأَنَّهُمْ ظَلَمُوا ۚ وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٢٥٢﴾ الَّذِينَ
أُخْرِجُوا مِن دِينِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ ۚ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ
بَعْضَهُم بِبَعْضٍ هُدًى مِّن صَوْمِعٍ وَبِيعَ وَصَلَوْتُ وَمَسْجِدٌ يُذْكَرُ فِيهَا اسْمُ اللَّهِ
كَثِيرًا ۚ وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ ۚ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٢٥٣﴾

Permission to fight is given to those (i.e. believers against disbelievers), who are fighting them, (and) because they (believers) have been wronged, and surely, Allāh is Able to give them (believers) victory

Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allāh." - for had it not been that Allāh checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the name of Allāh is mentioned much would surely have

¹⁷¹ Sūrah Al Anfāl (8), ayāh 39.

¹⁷² Sūrah Al Baqarah (2), ayāh 251.

*been pulled down. Verily, Allāh will help those who help His (Cause). Truly, Allāh is All-Strong, All-Mighty.*¹⁷³

3. To safeguard the existence and nobility of the Muslims and to help weaker communities.

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ
الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَّنَا مِن لَّدُنكَ
وَلِيًّا وَاجْعَل لَّنَا مِن لَّدُنكَ نَصِيرًا ﴿٥٦﴾

*And what is wrong with you that you fight not in the Cause of Allāh, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help."*¹⁷⁴

4. To humiliate and instill with fear the enemies of Allāh and to combat against their evil.

فَقَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ
وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا
الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ ﴿٥٧﴾

*Fight against those who believe not in Allāh, nor in the Last Day, nor forbid that which has been forbidden by Allāh and His Messenger and those who acknowledge not the Deen of Truth (i.e. Islām) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued.*¹⁷⁵

¹⁷³ Sūrah Al Hajj (22), āyāt 39-40.

¹⁷⁴ Sūrah An-Nisā' (4), āyāt 75.

¹⁷⁵ Sūrah At-Taubah (9), āyāt 29.

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ
وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ
فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٦٠﴾

*And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery, etc.) to threaten the enemy of Allāh and your enemy, and others besides whom, you may not know but whom Allāh does know. And whatever you shall spend in the Cause of Allāh shall be repaid unto you, and you shall not be treated unjustly.*¹⁷⁶

فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ ۚ وَحَرِّضِ الْمُؤْمِنِينَ ۖ عَسَى اللَّهُ أَنْ يَكْفِ
بِأَسِ الَّذِينَ كَفَرُوا ۚ وَاللَّهُ أَشَدُّ بَاسًا وَأَشَدُّ تَنْكِيلًا ﴿٦١﴾

*Then fight in the Cause of Allāh, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you), it may be that Allāh will restrain the evil might of the disbelievers. And Allāh is stronger in might and stronger in punishing.*¹⁷⁷

5. In order to distinguish and make a distinction between the believers and the disbelievers/hypocrites and in order to prepare a way aiming for the death of a shāhid (martyr).

إِنْ يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِثْلُهُ ۚ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ
وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ ۗ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٦٢﴾
وَلِيُمَحِّصَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَمْحَقَ الْكَافِرِينَ ﴿٦٣﴾ أَمَرُ حَسْبُكُمْ أَنْ تَدْخُلُوا
الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ ﴿٦٤﴾

¹⁷⁶ Sūrah Al Anfāl (8), ayāh 60.

¹⁷⁷ Sūrah An-Nisā' (4), ayāh 84.

If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), We give to men by turns, that Allāh may test those who believe, and that He may take martyrs from among you. And Allāh likes not the Zālimūn (polytheists and wrong-doers).

And that Allāh may test (or purify) the believers (from sins) and destroy the disbelievers.

*Do you think that you will enter Paradise before Allāh tests those of you who fought (in His Cause) and (also) tests those who are Aṣ-Ṣābirīn (the patient ones, etc.)?*¹⁷⁸

6. In order to test faith.

فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَخْنَثْتُمْهُمْ فَشْدُوا الرِّبَاقَ فَإِمَّا مَثًّا
بَعْدُ وَإِمَّا فِدَاءً حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا ۚ ذَٰلِكَ وَلَوْ يَشَاءُ اللَّهُ لَآتَتْصَرَّ مِنْهُمْ وَلَكِنْ
لِيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ ۗ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَالَهُمْ ﴿١٤٢﴾

*So, when you meet (in fight - Jihād in Allāh's Cause), those who disbelieve smite at their necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives). Thereafter (is the time) either for generosity (i.e. free them without ransom), or ransom (according to what benefits Islām), until the war lays down its burden. Thus, but if it had been Allāh's will, He himself could certainly have punished them (without you). But (He lets you fight), in order to test you, some with others. But those who are killed in the Way of Allāh, He will never let their deeds be lost,*¹⁷⁹

7. In order to solidify power on the earth in order to uphold the Sharīʿah of Allāh (justice) and live beneath the shade of Allāh's Way.

أُذِّنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلِمُوا ۖ وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿١٤٣﴾ الَّذِينَ
أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ ۚ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ

¹⁷⁸ Sūrah Āl ʿImrān (3), āyāt 140-142.

¹⁷⁹ Sūrah Muḥammad (47), āyāt 4.

بَعْضُهُمْ يَبْعُضٍ هُدًى مَّتَّ صَوَامِعُ وَيَبْعُ وَصَلَوَاتُ وَمَسْجِدُ يُذَكِّرُ فِيهَا أَسْمُ اللَّهِ
كَثِيرًا ۖ وَلَيُنْصِرَنَّ اللَّهُ مَن يَنْصُرُهُ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٢١٠﴾ الَّذِينَ إِنْ
مَكَّنَّهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ
الْمُنْكَرِ ۗ وَلِلَّهِ عَقِبَةُ الْأُمُورِ ﴿٢١١﴾

Permission to fight is given to those (i.e. believers against disbelievers), who are fighting them, (and) because they (believers) have been wronged, and surely, Allāh is Able to give them (believers) victory

Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allāh." - for had it not been that Allāh checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the name of Allāh is mentioned much would surely have been pulled down. Verily, Allāh will help those who help His (Cause). Truly, Allāh is All-Strong, All-Mighty.

Those (Muslim rulers) who, if We give them power in the land, (they) order for Iqāmat-aṣ-Ṣalāt, to pay the Zakāt and they enjoin Al-Ma'rūf, and forbid Al-Munkar. And with Allāh rests the end of (all) matters (of creatures).¹⁸⁰

8. And others.

IV. TARGET

1. To establish and hold upright Khilāfah Islāmīyah 'alā Minhajin-Nubūwah.
2. In conjunction with Manhaj al Ḥarakī, jihād bis-silāḥ (with weapons) aiming to return to Daulah Islāmīyah.

V. STEPS

¹⁸⁰ Sūrah Al Ḥajj (22), āyāt 39-41.

1. I^cdād (preparedness).
2. Ribāṭ (binding/connecting).
3. Qitāl (fighting).

CHART I **STANDARD BASIC PROCEDURE KIE** **(KIE – KOMUNIKASI, INFORMASI DAN EDUKASI – COMMUNICATION, INFORMATION AND EDUCATION)**

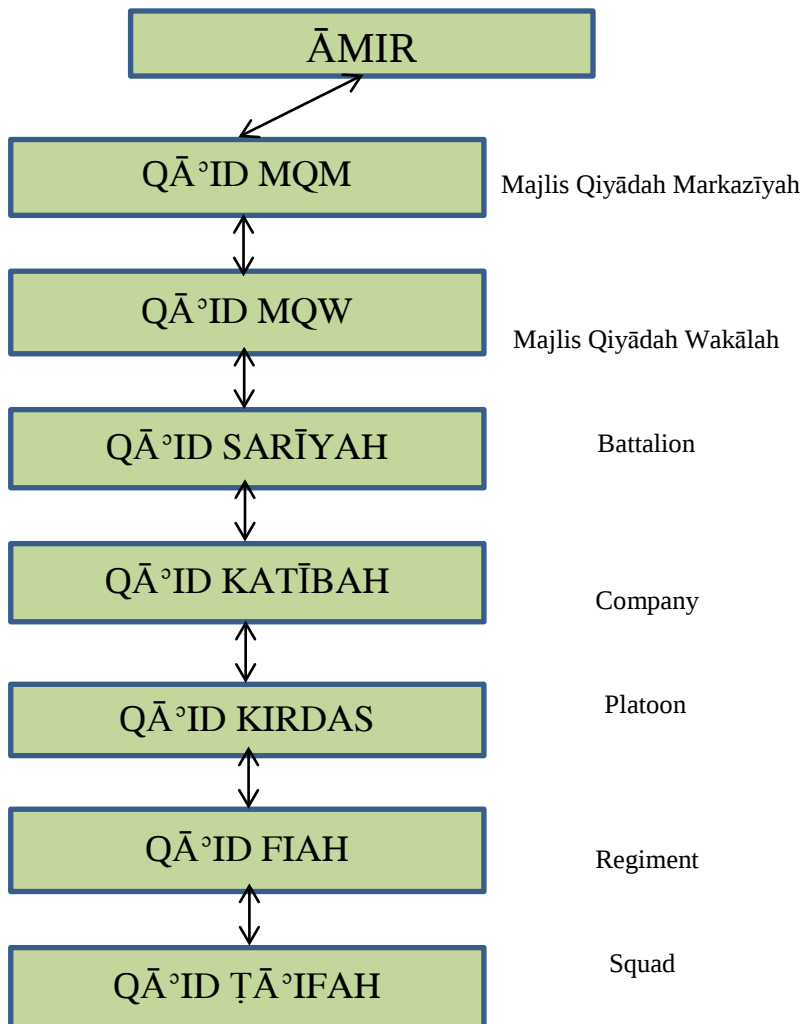


CHART II

THE MAJĀLIS THAT HELP THE ĀMIR

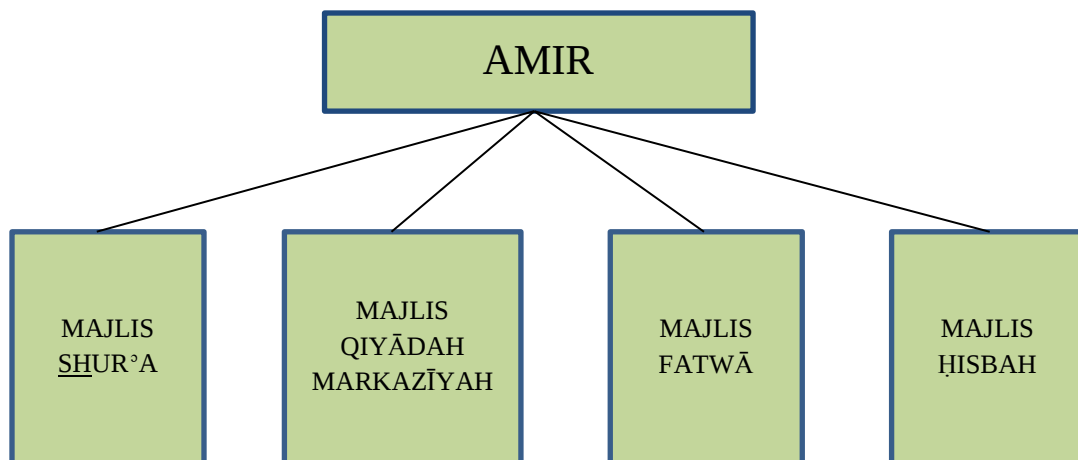


CHART III

THE MAJĀLIS THAT HELP THE ĀMIR IN EMERGENCY CONDITIONS

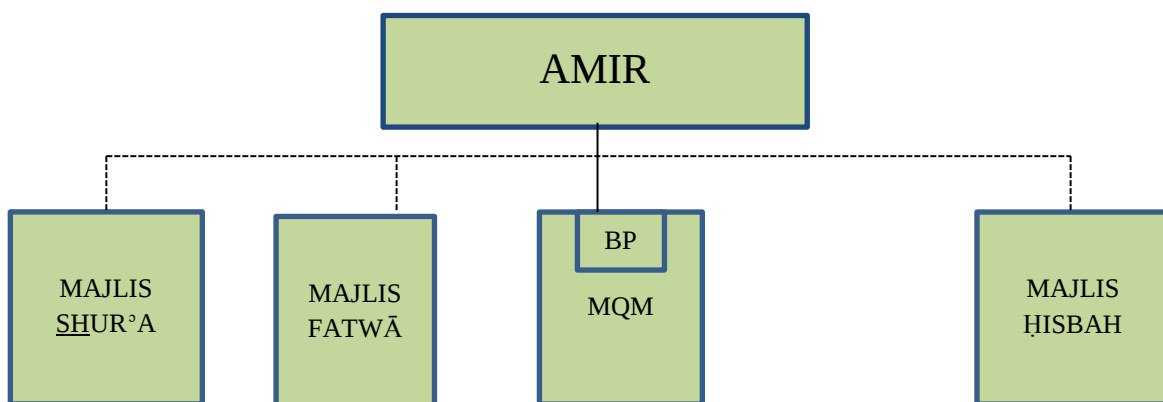


CHART IV **WORKING MECHANISM OF MAJLIS QIYĀDAH**

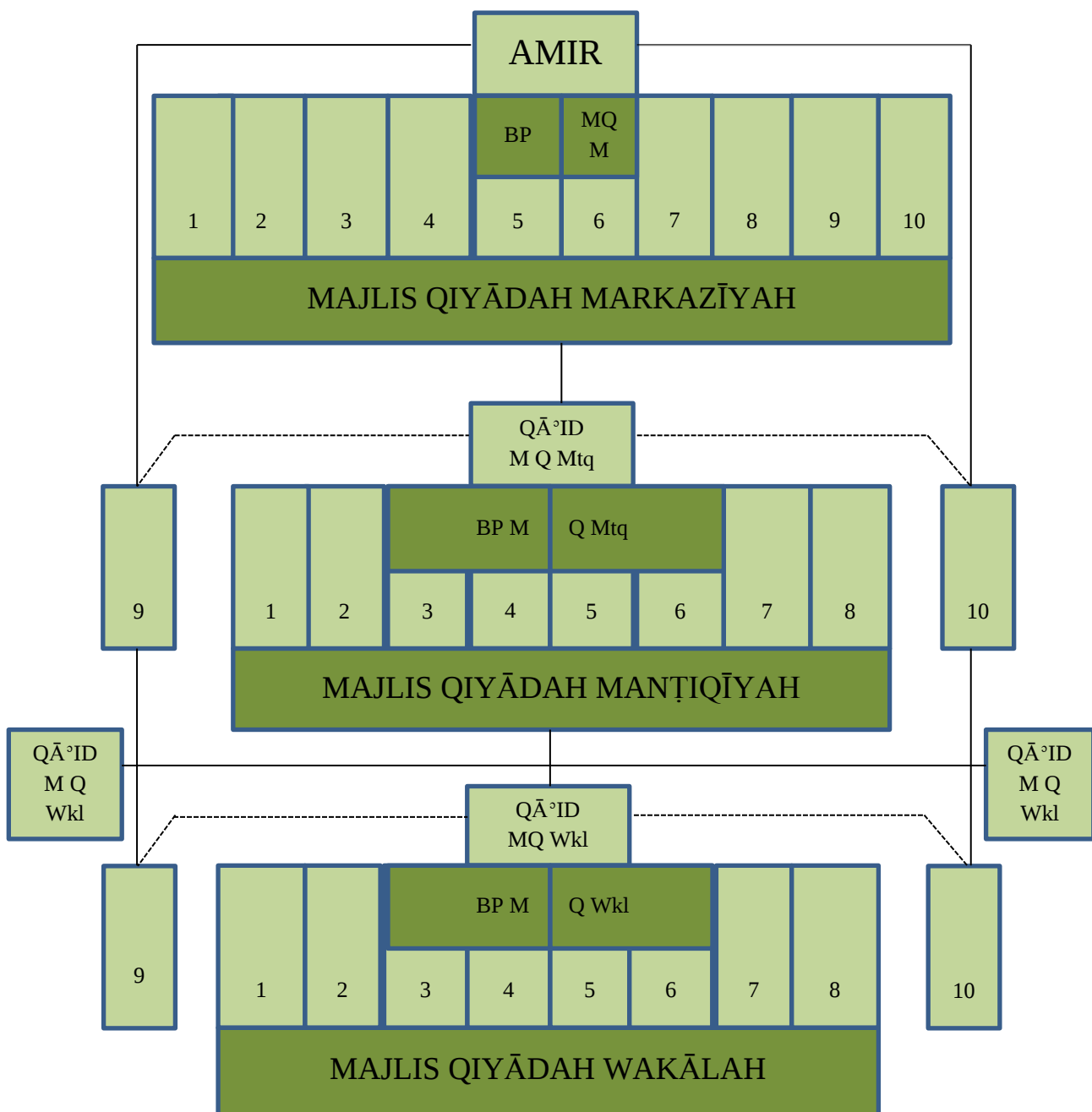
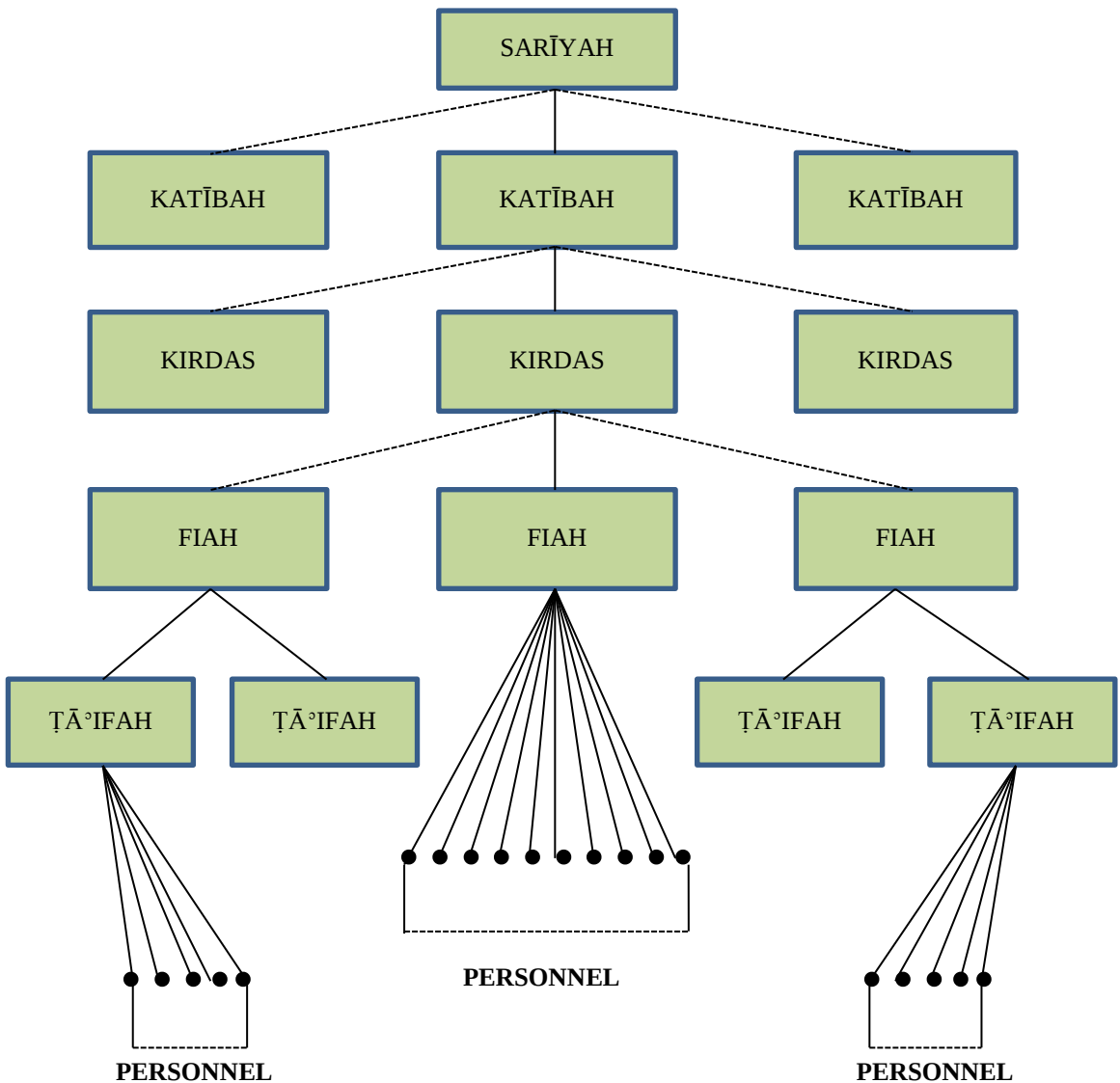


CHART IV EXPLANATION

1. SECRETARY
 2. TREASURER
 3. TAJNĪD (Militaristic Mobilization)
 4. SIYĀSĪYAH (Politics)
 5. DA'WAH & IRSHĀD (Calling & Instruction)
 6. I'LĀM & °ALĀQAT (Notification & Devotion)
 7. TADRĪB (Training)
 8. HĪSBAH (Decisions)
 9. IQTISĀD (Economics)
 10. TARBIYAH RASMĪYAH (Formal Education)
- BP = Badan Penguasa – Ruling Body

CHART V
PERSONNEL DEVELOPMENT



TRANSLITERATION

A NOTE ON TRANSLITERATION AND STYLE

All praise is due to Allāh. We praise Him and seek His assistance. We ask for His forgiveness and take refuge in Him from the evil within ourselves and from the evil of our deeds. He whom Allāh guides will never be diverted yet whomever He sends astray will never find his way. I bear witness that there is no ilāh (god) but Allāh, alone; He has no partner; and I bear witness that Muḥammad (ﷺ) is His Servant and Messenger.

The system of transliteration adopted within this book for the representation of Arabic alphabetical letters in ‘Latin’ form is as follows:

ا	a	ط	ṭ
ب	b	ظ	ẓ
ت	t	ع	‘
ث	<u>th</u>	غ	<u>gh</u>
ج	j	ف	f
ح	ḥ	ق	q
خ	<u>kh</u>	ك	k
د	d	ل	l
ذ	<u>dh</u>	م	m
ر	r	ن	n
ز	z	ه	h
س	s	و	w
ش	<u>sh</u>	ي	y
ص	ṣ	ء	’
ض	ḍ		

Short vowels (above or below consonant):

َ	a	ِ	i	ُ	u
---	---	---	---	---	---

Long vowels (following consonant):

ā	ā (Ā)	ī	ā (Ā)
ī	ī (Ī)	ū	ū (Ū)

Diphthongs (following consonant):

اى ay او aw (also au)

Within the course of the book's text, there are certain Arabic abbreviations used to signify common phrases within the course of Islāmic texts and discussions. The most commonly encountered phrase within Islāmic discussion is the eulogy found after mention of the Prophet Muḥammad's name - ﷺ. This transliterates as *Ṣallallāhu 'alaihi wa sallam* meaning: Allāh bless him and grant him salvation.

Further phrases encountered within the course of this book are:

ﷺ - *raḍiy Allāhu 'anhum* – May Allāh be please with them

A eulogy made after the mention of Aṣ-Ṣaḥābah – the Companions of the Prophet Muḥammad ﷺ.

ﷺ - *raḍiy Allāhu 'anhu* - May Allāh be please with him

A eulogy made after the mention of the name of one of the male Companions of the Prophet Muḥammad ﷺ.

g - *raḍiy Allāhu 'anha* - May Allāh be please with her

A eulogy made after the mention of the name of one of the wives of the Prophet Muḥammad ﷺ or of a respected and esteemed woman during the lifetime of the Prophet Muḥammad ﷺ.

ﷺ - *'alaihis-Salām* – On him be Peace

A eulogy made after the mention of the name of one of the Prophets, Messengers of Allāh, and angels.

Within the Arabic language, letters can also be classified as being either 'Sun letters' (Al Ḥurūf ash-Shamsiyya – (الْحُرُوفُ الشَّمْسِيَّةُ), which assimilate with the 'l' of the article 'Al', or 'Moon letters' (Al Ḥurūf al Qamarīya – (الْحُرُوفُ الْقَمَرِيَّةُ), the remainder of the letters, which do not assimilate with the 'l' of the article 'Al'.

The 'Sun letters' are:

ن, ل, ظ, ط, ض, ص, ش, س, ز, ر, ذ, د, ث, ت.

Within the course of this book, the 'l' of the article 'Al' will not be maintained when the word begins with a sun letter. That is to say that when writing a word that begins with a 'Sun letter' preceded by the article 'Al', the 'l' of the article, 'Al' will not be upheld. For example, rather than writing Al Ḥurūf al Shamsīya (as it appears when written) it will be written Al Ḥurūf **ash-Sh**amsīya as it sounds when spoken. A hyphen will also be placed between the two assimilated letters. This will be the case with all examples of 'Sun letters' except when it is as otherwise e.g., within part of the cited text of another author.

APPENDIX OF WRITTEN (PREVIOUSLY UNWRITTEN) REFERENCED AHĀDĪTH

KHUṬBAH AL ḤĀJAH:

Sunan An-Nasāʾī, Kitāb Al Jumuʿah, Bāb Kaifīyat Al Khuṭbah 1405:

أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ حَدَّثَنَا شُعْبَةُ قَالَ سَمِعْتُ أَبَا إِسْحَقَ يُحَدِّثُ عَنْ أَبِي عُبَيْدَةَ عَنْ عَبْدِ اللَّهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ عَلَّمَنَا خُطْبَةَ الْحَاجَةِ الْحَمْدُ لِلَّهِ نَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَسَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ثُمَّ يَقْرَأُ ثَلَاثَ آيَاتٍ { يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ } { يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا } { يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَفُولُوا قَوْلًا سَدِيدًا } قَالَ أَبُو عَبْدِ الرَّحْمَنِ أَبُو عُبَيْدَةَ لَمْ يَسْمَعْ مِنْ أَبِيهِ شَيْئًا وَلَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَلَا عَبْدُ الْجُبَّارِ بْنُ وَائِلٍ بْنُ حُجْرٍ

It was related to us from Muḥammad bin Al Muṭhanī and Muḥammad bin Bashshār who said it was narrated from Muḥammad bin Jaʿfar who said it narrated from Shuʿbah who said he heard the father of Ishāq who said from Abī ʿUbaidah from ʿAbdullāh: ‘The Prophet ﷺ taught us Khuṭbat Al Ḥājah: Al Ḥamdulillāhi nastaʿīnahu wa nastaghfiruhu, wa naʿūdhu billāhi min shurūri anfusinā wa sayiʿāti aʿmālīnā. Man yahdihillāhu falā muḍilla lahu wa man yuḍlil falā hādiya lahu. Wa Ashhadu an lā ilāha illallāhu wa aṣḥadu anna Muḥammadan ʿabduhu wa rasūluhu. (Praise be to Allāh, we seek His help and His forgiveness. We seek refuge with Allāh from the evil of our own souls and from our bad deeds. Whomsoever Allāh guides will never be led astray, and whomsoever Allāh leaves astray, no one can guide. I bear witness that there is none worthy of

worship except Allāh, and I bear witness that Muḥammad is His slave and Messenger). Then he recited the following three āyāt: O you who believe! Fear Allāh as He should be feared, and die not except as Muslims;¹⁸¹ O mankind! Be dutiful to your Lord, Who created you from a single person, and from him He created his wife, and from them He created many men and women, and fear Allāh through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allāh is Ever an All-Watcher over you);¹⁸² O you who believe! Keep your duty to Allāh and fear Him, and speak (always) the truth).¹⁸³ Abū ‘Abdut-Taḥmān (An-Nasā’ī) said: (One of the narrators) Abū ‘Ubaidah did not hear anything from his father, nor did ‘Abdur-Raḥmān bin ‘Abdullāh bin Mas‘ūd, nor did ‘Abdul-Jabbār bin Wā’il bin Ḥujr.¹⁸⁴

MASHRŪ‘IYAH OF AL QIYĀDAH AR-RĀSHIDAH:

Ṣaḥīḥ Muslim, Book of the Imārat 3408:

ألا كلکم راع و کاکم مسئول عن رعیتہ فالأمیر الذی علی الناس راع و هو مسئول عن رعیتہ و الرجل راع علی أهل بیته و هو مسئول عنهم و المرأة راعیة علی بیت بعلها و ولده و هی مسئولة عنهم والعبد راع علی مال سیده و هو مسئول عنه ألا فکلکم راع و کلکم مسئول عن رعیتہ

(It has been narrated on the authority of Ibn ‘Umar that the Prophet ﷺ said) “Beware. Every one of you is a shepherd and every one is answerable with regard to his flock. The Āmir is a shepherd over the people and shall be questioned about his subjects (as to how he conducted their affairs). A man is a guardian over the members of his family and shall be questioned about them (as to how he looked after their physical and moral well-being). A woman is a guardian over the household of her husband and his children and shall be questioned about them (as to how

¹⁸¹ Sūrah Āl ‘Imrān (3), ayāh 102.

¹⁸² Sūrah An-Nisā’ (4), ayāh 1.

¹⁸³ Sūrah Al Aḥzāb (33), ayāh 70.

¹⁸⁴ Abū ‘Ubaidah is the son of ‘Abdullāh bin Mas‘ūd and the one narrated this from him. The meaning is that none of them heard anything from their fathers.

she managed the household and brought up the children). A slave is a guardian over the property of his master and shall be questioned about it (as to how he safeguarded his trust). Beware, every one of you is a guardian and every one of you shall be questioned with regard to his trust.

Sunan at-Tirmidhī, Book of Jihād 1627:

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَلَا كُُلُّكُمْ رَاعٍ وَكُُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ فَالْأُمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْهُمْ وَالْمَرْأَةُ رَاعِيَّةٌ عَلَى بَيْتِ بَعْلِهَا وَهِيَ مَسْئُولَةٌ عَنْهُ وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ أَلَا فِكُلُّكُمْ رَاعٍ وَكُُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

(Ibn ʿUmar رضي الله عنه reported that the Prophet ﷺ said) “Know! Everyone of you is (like a) shepherd and each one of you will be questioned about his subjects. So, the Āmir over the people is their shepherd and answerable about them. And a man is shepherd over the people of his house and answerable for them. And, a woman is shepherd over the house of her husband and answerable about it. And a slave is shepherd over the wealth of his master and answerable about it. Beware! All of you are shepherds and all of you answerable about your subjects.”

Sunan Abī Dāwūd, Book of Tributes, Spoils, and Rulership 2539:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَلَا كُُلُّكُمْ رَاعٍ وَكُُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ فَالْأُمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ عَلَيْهِمْ وَهُوَ مَسْئُولٌ عَنْهُمْ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْهُمْ وَالْمَرْأَةُ رَاعِيَّةٌ عَلَى بَيْتِ بَعْلِهَا وَوَلَدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ فِكُلُّكُمْ رَاعٍ وَكُُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

Narrated to us by ʿAbdullāh bin Maslamah from Mālik from ʿAbdullāh bin Dīnār from ʿAbdullāh bin ʿUmar that the Messenger of Allāh ﷺ said: “Know that all of you is a guardian and all of you are responsible for your guardianship; a guardian over mankind is a guardian for them and he is responsible for his guardianship over them; a man (husband) is a guardian over his family and he is answerable for them; a woman (wife) is a guardian for the house of her husband and children, and she is responsible for them. A slave is a guardian for the wealth of his master, and he is responsible for it. So all of you are guardians who are responsible for your guardianship”.

Musnad Ahmad, Book of the Musnad Al Kathirīn min Aṣ-Ṣaḥābat (Tradition of the Abundance of the Companions) 4266:

حَدَّثَنَا إِسْمَاعِيلُ أَخْبَرَنَا أَيُّوبُ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ فَالْأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ
رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ زَوْجِهَا وَهِيَ مَسْئُولَةٌ وَالْعَبْدُ رَاعٍ
عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ أَلَا فِكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ

Narrated to us from Ismāʿīl who informed us from Ayyūb from Nāfiʿ from Ibn ʿUmar from the Prophet ﷺ who said: “All of you are guardians, and every guardian will be asked about his guardianship. Thus a ruler over mankind, he is a guardian for them and he will be asked about his responsibility over his community. A man (husband) is a guardian over his family and he will be asked about his responsibility. A woman (wife) is a guardian for the house of her husband and she will be asked about her responsibility. And a slave is a guardian over his masters wealth, and he will be asked about his responsibility. Know that, all of you are guardians and every one of you will be asked about your responsibility”.

Ṣaḥīḥ Muslim, Kitāb Al Ḥudūd (Book of Punishments) 3196:

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا لَيْثٌ ح وَ حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ أَخْبَرَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّ قُرَيْشًا أَهَمَّهُمْ شَأْنُ الْمَرْأَةِ الْمَخْزُومِيَّةِ الَّتِي سَرَقَتْ فَقَالُوا مَنْ يُكَلِّمُ فِيهَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا وَمَنْ يَجْتَرِئُ عَلَيْهِ إِلَّا أُسَامَةُ حِبُّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَلَّمَهُ أُسَامَةُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ ثُمَّ قَامَ فَاخْتَطَبَ فَقَالَ أَيُّهَا النَّاسُ إِنَّمَا أَهْلَكَ الَّذِينَ قَبْلَكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ وَابْتِغَاءَ اللَّهِ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا وَفِي حَدِيثِ ابْنِ رُمْحٍ إِنَّمَا هَلَكَ الَّذِينَ مِنْ قَبْلِكُمْ

Narrated from Qutaibah bin Sa'īd who narrated from Laith and narrated from Muḥammad bin Rumḥ who informed us from Al Laith from Ibn Shihāb from 'Urwah from 'Ā'ishah that the Quraish felt confused over the problem of a woman, a woman from the Banū Makhzūm, who was known to steal, and they said: 'Who will be brave enough to mention this issue to the Messenger of Allāh ﷺ?' So they proposed, 'There is no one brave enough to deal with this issue except Usāmah, a person loved by the Messenger of Allāh ﷺ'. A moment later, Usāmah complained about this issue to him (ﷺ), and the Messenger of Allāh ﷺ said: "Do you desire to bestow a waiver in law from the laws of Allāh?" Then he (ﷺ) stood and made a speech saying: "O all of mankind, indeed it was this which destroyed the people before you, when esteemed people stole, they let them be (did not punish them), whereas if it was people from amongst them who were subordinate that stole then they applied Allāh's legal punishment upon him. By Allāh, if Fāṭimah binti Muḥammad stole, I would cut off her hand". And in the ḥadīth of Ibn Rumḥ it states, "Indeed that lead to the destruction of people before you".

Sunan At-Tirmidhī, Kitāb Al Ḥudūd 1350:

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّ قُرَيْشًا أَهَمَّهُمْ شَأْنُ الْمَرْأَةِ الْمَخْزُومِيَّةِ الَّتِي سَرَقَتْ فَقَالُوا مَنْ يُكَلِّمُ فِيهَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا مَنْ يَجْتَرِئُ عَلَيْهِ إِلَّا أُسَامَةُ بْنُ زَيْدٍ حُبُّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَلَّمَهُ أُسَامَةُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ ثُمَّ قَامَ فَاخْتَطَبَ فَقَالَ إِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ وَإِنَّمَا اللَّهُ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا قَالَ وَفِي الْبَابِ عَنْ مَسْعُودِ بْنِ الْعَجْمَاءِ وَابْنِ عُمرَ وَجَابِرٍ قَالَ أَبُو عِيسَى حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَيُقَالُ مَسْعُودٌ بْنُ الْأَعْجَمِ وَلَهُ هَذَا الْحَدِيثُ

Narrated to us from Qutaibah who narrated from Al Laith from Ibn Shihāb from 'Urwah from 'Ā'ishah that the Quraish were grieved when a woman of Banū Makhzūm stole something. They said to each other. "Who will speak to Allāh's Messenger ﷺ for her?" Someone said 'Who else besides Usamah ibn Zaid can take the initiative? He is dear to Allāh's Messenger'. So, Usāmah spoke to him ﷺ. And he said to him ﷺ, "Will you intercede about one of the prescribed punishments of Allāh? "He ﷺ then got up and gave an address, saying, "Indeed, those before you perished because when a noble among them committed theft they let him go and when a weak person did that they inflicted on him the punishment. I say by Allāh that if Fāṭimah bint Muḥammad were to commit theft, I would indeed sever her hand." He said: Concerning this matter there is a ḥadīth from mas'ūd ibn Al 'Ajmā'I and Ibn 'Umar and Jābir. Abū 'Īsā said the ḥadīth of 'Ā'ishah is a ḥasan ṣaḥīḥ ḥadīth. It is also called this by Mas'ūd Al A'jam and he narrates this ḥadīth.

Sunan An-Nasā'ī, Kitāb Al Qaṭa'a As-Sāriq (the Book of Cutting off the Hand of the Thief) 4804:

أَخْبَرَنَا مُحَمَّدُ بْنُ غَيْلَانَ قَالَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ أَنْبَأَنَا مَعْمَرٌ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ
ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ امْرَأَةً مَخْزُومِيَّةً كَانَتْ تَسْتَعِيرُ الْمَتَاعَ فَتَجْحُدُهُ فَأَمَرَ النَّبِيُّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقَطْعِ يَدِهَا

Related to us by Maḥmūd bin Ghailān who said it was narrated by ʿAbdur-Razzaq who said it was narrated to us by Maʿmar from Nāfiʿ from Ibn ʿUmar ؓ that a Makhzūmī woman used to borrow things then deny that she had borrowed them, so the Prophet ﷺ ordered that her hand be cut off.

Ṣaḥiḥ Muslim, Kitāb Al ʿImārah (Book of ‘Government’) 3447:

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ أَخْبَرَنَا عِيسَى بْنُ يُونُسَ حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ يَزِيدَ بْنِ
يَزِيدَ بْنِ جَابِرٍ عَنْ زُرَيْقٍ بْنِ حَيَّانَ عَنْ مُسْلِمٍ بْنِ قَرْظَةَ عَنْ عَوْفِ بْنِ مَالِكٍ عَنْ رَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خِيَارُ أُمَّتِكُمُ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ وَيُصَلُّونَ عَلَيْكُمْ
وَتُصَلُّونَ عَلَيْهِمْ وَشَرَّارُ أُمَّتِكُمُ الَّذِينَ تُبْغِضُونَهُمْ وَيُبْغِضُونَكُمْ وَتَلْعَنُونَهُمْ وَيَلْعَنُونَكُمْ قِيلَ
يَا رَسُولَ اللَّهِ أَفَلَا نُنَازِلُهُمْ بِالسَّيْفِ فَقَالَ لَا مَا أَقَامُوا فِيكُمْ الصَّلَاةَ وَإِذَا رَأَيْتُمْ مِنْ
وَلَايَتِكُمْ شَيْئًا تَكْرَهُونَهُ فَاكْرَهُوا عَمَلَهُ وَلَا تَنْزِعُوا يَدًا مِنْ طَاعَةٍ

Narrated from Ishāq bin Ibrāhīm Al Ḥanzalī who informed us from ʿĪsā bin Yūnus who narrated from Al Awzāʿī from Yazīd bin Yazīd bin Jābir from Ruzaiq bin Hayyān from Muslim bin Qarazah from ʿAwf bin Mālik from the Messenger of Allāh ﷺ who said: “The best of your rulers are those whom you love and who love you, who invoke Allāh’s blessings upon you and you invoke His blessings upon them. And the worst of your rulers are those whom you hate and who hate you and whom you curse and who curse you”. It was asked (by those present): ‘Shouldn’t we overthrow them with the help of the sword?’ He said: “No, as long as they establish ṣalāh among you. If you then find anything detestable in them. You should hate their administration, but do not withdraw yourselves from their obedience”.

Sunan Ad-Dārimī, Kitāb Ar-Riqāq (Book of Heart-melting Traditions) 2677:

حَدَّثَنَا الْحَكَمُ بْنُ الْمُبَارَكِ أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ قَالَ أَخْبَرَنِي زُرَيْقُ بْنُ حَيَّانَ مَوْلَى بَنِي فَرَازَةَ أَنَّهُ سَمِعَ مُسْلِمَ بْنَ قَرْظَةَ الْأَشْجَعِيَّ يَقُولُ سَمِعْتُ عَوْفَ بْنَ مَالِكٍ الْأَشْجَعِيَّ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ خَيْرَ أَئِمَّتِكُمُ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ وَتُصَلُّونَ عَلَيْهِمْ وَيُصَلُّونَ عَلَيْكُمْ وَشَرَّ أئِمَّتِكُمُ الَّذِينَ تُبْغِضُونَهُمْ وَيُبْغِضُونَكُمْ وَتَلْعَنُونَهُمْ وَيَلْعَنُونَكُمْ قُلْنَا أَفَلَا نُنَادِيهِمْ يَا رَسُولَ اللَّهِ عِنْدَ ذَلِكَ قَالَ لَا مَا أَقَامُوا فِيكُمْ الصَّلَاةَ إِلَّا مَنْ وُلِّيَ عَلَيْهِ وَإِلَ فَرَاهُ يَأْتِي شَيْئًا مِنْ مَعْصِيَةِ اللَّهِ فَلْيَكْرِهْ مَا يَأْتِي مِنْ مَعْصِيَةِ اللَّهِ وَلَا يَنْزِعَنَّ يَدًا مِنْ طَاعَةٍ قَالَ ابْنُ جَابِرٍ فَقُلْتُ اللَّهُ يَا أَبَا الْمِقْدَامِ أَسَمِعْتَ هَذَا مِنْ مُسْلِمٍ بْنِ قَرْظَةَ فَاسْتَقْبَلَ الْقِبْلَةَ وَجَنَّا عَلَى رُكْبَتَيْهِ فَقَالَ اللَّهُ لَسَمِعْتُ هَذَا مِنْ مُسْلِمٍ بْنِ قَرْظَةَ يَقُولُ سَمِعْتُ عَمِّي عَوْفَ بْنَ مَالِكٍ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُهُ

Narrated from Al Ḥakam bin Al Mubārak who narrated from Al Walīd bin Muslim from ‘Abdur-Raḥmān bin Yazīd bin Jābir who said, ‘It was related to me by Zuraiq bin Hayyān the former slave of Fazārah that he heard Muslim bin Qarazah Al Ashja‘ī who said, ‘I heard ‘Awf bin Mālik Al Ashja‘ī who said, ‘I heard the Messenger of Allāh ﷺ say: “The best of your leaders are those whom you love and they love you, you pray for them and they pray for you. And the worst of your leaders are those people whom you hate and they hate you, curse them and they curse you”. We asked, ‘may we fight them O Messenger of Allāh ﷺ?’ He ﷺ answered: “No, as long as they establish ṣalāh amongst you. Remember, whoever raised a person as a leader before and he sees him committing that which is disobedience towards Allāh then allow him to hate whatever is carried out in disobedience towards Allāh and don’t withdraw his support of obedience to him”’. Ibn Jābir said: ‘I said, by Allāh, O Abū Al Miqdām, Did you hear this ḥadīth from Muslim bin Qarazah?’ He faced the qiblah

and cross-legged he said, 'By Allāh, I heard this *ḥadīth* from Muslim bin Qarazah and he said, 'I heard my uncle 'Awf bin Mālik say, 'I heard the Messenger of Allāh ﷺ say this'.

MASHRŪ'ĪYAH OF TANẒĪM:

Musnad Ahmad, Kitāb Musnad Ash-Shāmīn (Book of Supported [traditions] of the people of Shām [Syria]) 16542:

حَدَّثَنَا عَفَّانُ حَدَّثَنَا أَبُو خَلْفٍ مُوسَى بْنُ خَلْفٍ كَانَ يُعَدُّ فِي الْبَدَلَاءِ حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ زَيْدِ بْنِ سَلَامٍ عَنْ جَدِّهِ مَمْطُورٍ عَنِ الْحَارِثِ الْأَشْعَرِيِّ أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَمَرَ يَحْيَى بْنَ زَكَرِيَّا عَلَيْهِمَا السَّلَامُ بِخَمْسِ كَلِمَاتٍ أَنْ يَعْمَلَ بِهِنَّ وَأَنْ يَأْمُرَ بَنِي إِسْرَائِيلَ أَنْ يَعْمَلُوا بِهِنَّ وَكَأَدَ أَنْ يُبْطِئَ فَقَالَ لَهُ عِيسَى إِنَّكَ قَدْ أَمَرْتَ بِخَمْسِ كَلِمَاتٍ أَنْ تَعْمَلَ بِهِنَّ وَتَأْمُرَ بَنِي إِسْرَائِيلَ أَنْ يَعْمَلُوا بِهِنَّ فِيمَا أَنْ تُبَلِّغَهُنَّ وَإِمَّا أَنْ أُبَلِّغَهُنَّ فَقَالَ يَا أَحْيَى إِنِّي أَخْشَى أَنْ سَبَقْتَنِي أَنْ أُعَذِّبَ أَوْ يُخَسِّفَ بِي قَالَ فَجَمَعَ يَحْيَى بَنِي إِسْرَائِيلَ فِي بَيْتِ الْمَقْدِسِ حَتَّى امْتَلَأَ الْمَسْجِدُ فَقَعَدَ عَلَى الشَّرَفِ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَمَرَنِي بِخَمْسِ كَلِمَاتٍ أَنْ أَعْمَلَ بِهِنَّ وَأَمُرَّكُمْ أَنْ تَعْمَلُوا بِهِنَّ أَوْ لَوْ هُنَّ أَنْ تَعْبُدُوا اللَّهَ لَا تُشْرِكُوا بِهِ شَيْئًا فَإِنَّ مَثَلَ ذَلِكَ مَثَلُ رَجُلٍ اشْتَرَى عَبْدًا مِنْ خَالِصِ مَالِهِ بَوْرَقٍ أَوْ ذَهَبٍ فَجَعَلَ يَعْمَلُ وَيُوَدِّي غَلَّتَهُ إِلَى غَيْرِ سَيِّدِهِ فَأَيُّكُمْ سَرَّهُ أَنْ يَكُونَ عَبْدُهُ كَذَلِكَ وَإِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَكُمْ وَرَزَقَكُمْ فَأَعْبُدُوهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَأَمُرَّكُمْ بِالصَّلَاةِ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَنْصُبُ وَجْهَهُ لَوَجْهِ عَبْدِهِ مَا لَمْ يَلْتَفِتْ فَإِذَا صَلَّيْتُمْ فَلَا تَلْتَفِتُوا وَأَمُرَّكُمْ بِالصِّيَامِ فَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ مَعَهُ صُرَّةٌ مِنْ مِسْكِ فِي عَصَابَةٍ كُلُّهُمْ يَجِدُ رِيحَ الْمِسْكِ وَإِنَّ خُلُوفَ فَمِ الصَّائِمِ عِنْدَ اللَّهِ أَطْيَبُ مِنْ

رَبِحَ الْمُسْلِكِ وَأَمْرُكُمْ بِالصَّدَقَةِ فَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ أَسْرَهُ الْعَدُوُّ فَشَدُّوا يَدَيْهِ إِلَى عُنُقِهِ وَقَدَّمُوهُ لِيَضْرِبُوهُ عُنُقَهُ فَقَالَ هَلْ لَكُمْ أَنْ أَقْتَدِيَ نَفْسِي مِنْكُمْ فَجَعَلَ يَفْتَدِي نَفْسَهُ مِنْهُمْ بِالْقَلِيلِ وَالْكَثِيرِ حَتَّى فَكَ نَفْسَهُ وَأَمْرُكُمْ بِذِكْرِ اللَّهِ عَزَّ وَجَلَّ كَثِيرٌ وَإِنْ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ طَلَبَهُ الْعَدُوُّ سِرَاعًا فِي أَثَرِهِ فَأَتَى حِصْنًا حَصِينًا فَتَحَصَّنَ فِيهِ وَإِنَّ الْعَبْدَ أَحْصَنُ مَا يَكُونُ مِنَ الشَّيْطَانِ إِذَا كَانَ فِي ذِكْرِ اللَّهِ عَزَّ وَجَلَّ قَالَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا أَمْرُكُمْ بِخُمْسِ اللَّهِ أَمْرِي بِهِنَ بِالْجَمَاعَةِ وَالسَّمْعِ وَالطَّاعَةِ وَالْمُجَرَّةِ وَالْجِهَادِ فِي سَبِيلِ اللَّهِ فَإِنَّهُ مَنْ خَرَجَ مِنَ الْجَمَاعَةِ قِيدَ شِبْرٍ فَقَدْ خَلَعَ رِبْقَةَ الْإِسْلَامِ مِنْ عُنُقِهِ إِلَّا أَنْ يَرْجِعَ وَمَنْ دَعَا بِدَعْوَى الْجَاهِلِيَّةِ فَهُوَ مِنْ جُنَاءِ جَهَنَّمَ قَالُوا يَا رَسُولَ اللَّهِ وَإِنْ صَامَ وَإِنْ صَلَّى قَالَ وَإِنْ صَامَ وَإِنْ صَلَّى وَزَعَمَ أَنَّهُ مُسْلِمٌ فَادْعُوا الْمُسْلِمِينَ بِأَسْمَائِهِمْ بِمَا سَمَّاهُمُ اللَّهُ عَزَّ وَجَلَّ الْمُسْلِمِينَ الْمُؤْمِنِينَ عِبَادَ اللَّهِ عَزَّ وَجَلَّ

Narrated to us from ‘Affān who narrated from Abū Khalaf Mūsā bin Khalaf considered to be in Al Budalā’ who narrated from Yaḥyā bin Abī Kathīr from Zaid bin Salām from Jaddah Mamṭūr from Al Hārith Al Ash‘arī that the Prophet ﷺ said: “Allāh ﷻ commanded Yaḥyā bin Zakarīya ﷺ with five provisos in order for them to be practiced, and commanded the Banī Isrā’īl to implement them. However, Yaḥyā was delayed in conveying them. Then ‘Isā said to him, ‘Indeed you were commanded with five provisos for you to practice and also you commanded the Banī Isrā’īl to implement them. Now you convey them or I will convey them’. Then he said, ‘O my brother, indeed I fear that if you precede me I will undoubtedly be tortured or drowned’. (The Messenger of Allāh ﷺ) said: “Then Yaḥyā gathered together the Banī Isrā’īl at the Baitul Maqdis, until that masjid became full, and he sat at the place of the Imām, praised Allāh and said, ‘Allāh ﷻ has commanded me to practice five provisos and for all of you to implement and practice them. The first is that you all worship Allāh and do not ally (partner) Him with anything whatsoever. An example of that matter is as if a person who bought a slave from his wealth with an amount of money or from gold, but unfortunately that slave worked for another master, so who would feel at ease with such

a situation? Indeed Allāh ﷻ has created all of you, bestowed blessings upon all of you, so worship Him and don't let it be that you associate any partners whatsoever with Him. I command all of you to perform ṣalāh. Indeed Allāh ﷻ presents His face towards the face of His slave as long as he does not turn away. If all of you perform ṣalāh, do not turn away. I command all of you to perform fasting, and an example of that is like a person who carries a bottle of perfume to a group of people all of whom sense its aroma. The smell of a person's breath who is fasting is more aromatic to Allāh than the aroma of musk. I command you all to perform ṣadaqah. Indeed an example of that is of a person who is taken prisoner by the enemy, then both his hands are strapped to his neck and he is laid out before them to be killed. Then he endeavors to deal with them. 'How about if I pay a ransom to you to be freed?' So he frees himself by means of something small or large until he frees himself. I command you all to perform dhikr (remembrance) in abundance towards Allāh ﷻ. An example of that is in the way of a person whose enemy is quickly pursuing him and then he arrives at a sturdy fort, and the fortress becomes a place of safety. Indeed a slave will be more able to safeguard himself from Satan if he is in a state of performing dhikr towards Allāh ﷻ". (Al Ḥārith Al Aṣḥarī) said, 'Then the Messenger of Allāh ﷺ said: "I command all of you with five matters that Allāh has commanded to me: jamā'ah, sam'ī, ṭā'at, hijrah, and jihād fī sabīlillāh. Whomsoever leaves the jamā'ah by so much as a yard, then he has relinquished the agreement of Islām from his neck until he returns. Whomsoever invites people to the evils of jāhiliyyah, then he is amongst the carrion of Hell". They asked, 'O Messenger of Allāh ﷺ, even if he performs fast and ṣalāh?' he answered: "Even if he fasts and performs ṣalāh and considers himself to be a Muslim. Call the Muslims by means of the names of Allāh ﷻ and call them Muslims, believers and servants of Allāh ﷻ".

MASHRŪ'YAH OF AS-SAM'U:

Musnad Abī Mājah, Kitāb Al Jihād (Book of Jihād) 2851:

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَأَبُو بَشْرِ بَكْرُ بْنُ خَلْفٍ قَالَا حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا شُعْبَةُ
حَدَّثَنَا أَبُو التَّيَّاحِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْمَعُوا
وَأَطِيعُوا وَإِنْ اسْتُعْمِلَ عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ كَانَ رَأْسُهُ زَبِيئَةً

Narrated to us by Muḥammad bin Bashshār and Abū Bishr Bakr bin Khalaf (both of whom) said, 'it was narrated to us from Yahyā bin Sa'īd who narrated from Shu'bah, who narrated to me from Abū At-Tayyāḥ from Anas bin Mālik who said, the Messenger of Allāh ﷺ said: "Listen and be obedient even though the leader of you all is a black slave with curly hair"'.

Musnad Aḥmad, Kitāb Bāqī Musnad Al Mukathirīn (Book of the Supported Multiple Remainder [of Narrations of the Companions]) 11683:

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا شُعْبَةُ حَدَّثَنَا أَبُو التَّيَّاحِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْمَعُوا وَأَطِيعُوا وَإِنْ اسْتُعْمِلَ عَلَيْكُمْ حَبَشِيٌّ كَانَ رَأْسُهُ زَبِيئَةً

Narrated to us from Yahyā bin Sa'īd who narrated from Shu'bah who narrated from Abū At-Tayyāḥ from Anas who said, 'The Messenger of Allāh ﷺ said: "Listen and obey even when the one who is your leader is a Abyssinian slave whose hair is dry and curly"'.

Musnad Aḥmad, Kitāb Bāqī Musnad Al Mukathirīn (Book of the Supported Multiple Remainder [of Narrations of the Companions]) 12291:

حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يُحَدِّثُ أَنَّ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِأَبِي دَرٍّ اسْمَعْ وَأَطِعْ وَلَوْ لِحَبَشِيٍّ كَانَ رَأْسُهُ زَبِيئَةً

Narrated to us from Muḥammad bin Ja'far who narrated from Shu'bah from Abī At-Tayyāḥ who heard Anas bin Mālik narrate that the Messenger

of Allāh ﷺ once said to Abī Dharr: “Listen and obey even if it is an Abyssinian who has a curly head (of hair)”’.

Ṣaḥīḥ Muslim, Kitāb Al Imārat 3420:

و حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَبْدُ اللَّهِ بْنُ بَرَادٍ الْأَشْعَرِيُّ وَأَبُو كُرَيْبٍ قَالُوا حَدَّثَنَا ابْنُ إِدْرِيسَ عَنْ شُعْبَةَ عَنْ أَبِي عِمْرَانَ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ عَنْ أَبِي ذَرٍّ قَالَ إِنَّ خَلِيلِي أَوْصَانِي أَنْ أَسْمَعَ وَأَطِيعَ وَإِنْ كَانَ عَبْدًا مُجَدَّعَ الْأَطْرَافِ وَ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ ح وَ حَدَّثَنَا إِسْحَاقُ أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ جَمِيعًا عَنْ شُعْبَةَ عَنْ أَبِي عِمْرَانَ بِهَذَا الْإِسْنَادِ وَقَالَ فِي الْحَدِيثِ عَبْدًا حَبَشِيًّا مُجَدَّعَ الْأَطْرَافِ وَ حَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مُعَاذٍ حَدَّثَنَا أَبِي حَدَّثَنَا شُعْبَةُ عَنْ أَبِي عِمْرَانَ بِهَذَا الْإِسْنَادِ كَمَا قَالَ ابْنُ إِدْرِيسَ عَبْدًا مُجَدَّعَ الْأَطْرَافِ

And narrated to us from Abū Bakr bin Abī Shaibah and ‘Abdullāh bin Barrād Al Ish‘arī and Abū Kuraib who said, ‘it was narrated to us from Ibn Idrīs from Shu‘bah from Abī ‘Imrān from ‘Abdullāh bin Aṣ-Ṣāmit from Abī Dharr who said, ‘Indeed my beloved (the Messenger of Allāh ﷺ) left to me to always hear and obey even if it was towards a maimed slave’. And it was narrated to us from Muḥammad bin Bashshār who narrated from Muḥammad bin Ja‘far (and in another version it states) narrated to us from Ishāq who related to us from An-Naḍr bin Shumail and all of them from Shu‘bah from Abī ‘Imrān with this sanād and he said in his narration, ‘A maimed Abyssinian slave’. And it was narrated to us from ‘Ubaidullāh bin Mu‘ādh who narrated from his father who narrated from Shu‘bah from Abī ‘Imrān with the sanād as in the words of Ibn Idrīs, that is, ‘A maimed Abyssinian slave’.

Sunan Abī Mājah, Kitāb Al Jihād 2853:

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ عَنْ
عَبْدِ اللَّهِ بْنِ الصَّامِتِ عَنْ أَبِي ذَرٍّ أَنَّهُ انْتَهَى إِلَى الرَّبْدَةِ وَقَدْ أُقِيمَتِ الصَّلَاةُ فَإِذَا عَبْدٌ
يُؤْمُهُمْ فَقِيلَ هَذَا أَبُو ذَرٍّ فَذَهَبَ يَتَأَخَّرُ فَقَالَ أَبُو ذَرٍّ أَوْصَانِي خَلِيلِي صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ أَنْ أَسْمَعَ وَأُطِيعَ وَإِنْ كَانَ عَبْدًا حَبَشِيًّا مُجَدَّعَ الْأَطْرَافِ

Narrated to us from Muḥammad bin Baṣṣhār who narrated from Muḥammad bin Jaʿfar who narrated from Shuʿbah from Abī ʿImrān Al Jawnī from ʿAbdullāh bin Aṣ-Ṣāmit from Abī Dharr who had reached Rabadhah when the Iqamah for ṣalāt had already been given, and there was a slave leading them in prayer. It was said. ‘This is Abū Dharr’, so he (the slave) started to move back. But Abū Dharr said, ‘My close friend (the Messenger of Allāh ﷺ) told me to listen and obey, even if (the leader was) and Abyssinian slave with amputated limbs’.

**Musnad Aḥmad, Kitāb Musnad Al Anṣār (Book of the Supported Helpers)
20458:**

حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَحَجَّاجٌ قَالَا حَدَّثَنَا شُعْبَةُ عَنْ أَبِي عِمْرَانَ عَنْ عَبْدِ اللَّهِ بْنِ
الصَّامِتِ عَنْ أَبِي ذَرٍّ قَالَ أَوْصَانِي خَلِيلِي عَلَيْهِ السَّلَامُ بِثَلَاثَةِ أَسْمَعُ وَأُطِيعُ وَلَوْ لِعَبْدٍ مُجَدَّعِ
الْأَطْرَافِ وَإِذَا صَنَعْتَ مَرْقَةً فَأَكْثِرْ مَاءَهَا ثُمَّ انْظُرْ أَهْلَ بَيْتٍ مِنْ جِيرَانِكَ فَأَصِْبْهُمْ مِنْهُ
بِمَعْرُوفٍ وَصَلِّ الصَّلَاةَ لَوْ قَتِيهَا وَإِذَا وَجَدْتَ الْإِمَامَ قَدْ صَلَّى فَقَدْ أَحْرَزْتَ صَلَاتَكَ وَإِلَّا
فَهِيَ نَافِلَةٌ

Narrated to us from Muḥammad bin Jaʿfar and Ḥajjāj who said, ‘it was narrated to us from Shuʿbah from Abī ʿImrān from ʿAbdullāh bin Aṣ-Ṣāmit from Abī Dharr who said, ‘My beloved (Messenger of Allāh ﷺ) advised me: “You must hear and obey even though the person be a black slave with curly hair, and if you cook then use plenty of gravy, then look to your neighbours and give them some of your food, and perform ṣalāt at its correct time; and if you have an Imām who has already carried out ṣalāt

then you must safeguard your ṣalāt, but if that hasn't occurred (the ṣalāt that you undertake together with the Imām) then that will be a sunnah blessing for you”.

Musnad Aḥmad, Kitāb Musnad Al Anṣār 20525:

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ قَالَ لَمَّا قَدِمَ أَبُو ذَرٍّ عَلَى عُثْمَانَ مِنَ الشَّامِ فَقَالَ أَمَرَنِي خَلِيلِي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِثَلَاثٍ اسْمَعْ وَأَطِعْ وَلَوْ عَبْدًا مُجْدَعًا الْأَطْرَافِ وَإِذَا صَنَعْتَ مَرْقَةً فَأَكْثِرْ مَاءَهَا ثُمَّ انْظُرْ أَهْلَ بَيْتٍ مِنْ جِيرَتِكَ فَأَصِْبْهُمْ مِنْهَا بِمَعْرُوفٍ وَصَلِّ الصَّلَاةَ لَوْ قَتَلَهَا فَإِنْ وَجَدْتَ الْإِمَامَ قَدْ صَلَّى فَقَدْ أَخْرَزْتَ صَلَاتَكَ وَإِلَّا فَهِيَ نَافِلَةٌ

Narrated to u from Yahyā bin Sa'īd from Shu'bah who narrated from Abū 'Imrān Al Jawnī from 'Abdullāh bin Aṣ-Ṣāmit who said, 'When Abū Dharr arrived in front of 'Uthmān in Syria, he immediately said, 'My beloved ﷺ commanded me with three matters: to hear and obey even if it be a disabled slave, if you cook then use plenty of water, then look to your neighbours, and then give them something from your food in goodness, and perform ṣalāt on time; if you find that the Imām has already performed ṣalāt then you must guard your ṣalāt, but if the Imām has not yet performed ṣalāt then it will be a sunnah blessing for you'.

Ṣaḥīḥ Muslim, Kitāb Al Imārat 3423:

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا لَيْثٌ عَنْ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ عَلَى الْمَرْءِ الْمُسْلِمِ السَّمْعُ وَالطَّاعَةُ فِيمَا أَحَبَّ وَكَرِهَ إِلَّا أَنْ يُؤْمَرَ بِمَعْصِيَةٍ فَإِنْ أُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ وَلَا طَاعَةَ وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى

قَالَ حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ ح وَ حَدَّثَنَا ابْنُ مُيَيْمٍ حَدَّثَنَا أَبِي كِلَاهُمَا عَنْ عُبَيْدِ اللَّهِ هَذَا
الْإِسْنَادِ مِثْلَهُ

Narrated to us from Qutaibah bin Sa'īd who narrated from Laith from 'Ubaidillāh from Nāfi' from Ibn 'Umar from the Prophet ﷺ that he said: "It is obligatory for every person to hear and obey, both whether it be towards something he likes or hates, except if he is commanded to do something evil, then there is no obligation to listen and obey". And it was narrated to us from Zuhair bin Ḥarb and Muḥammad bin Al Muḥannā who said, 'it was narrated to us from Yaḥyā that is Al Qaṭṭān (and in another version it says) and it was narrated to us from Numair who narrated from my father both from 'Ubaidullāh with a similar sanād'.

Sunan At-Tirmidhī, Kitāb Al Jihād 1629:

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ السَّمْعُ وَالطَّاعَةُ عَلَى الْمَرْءِ الْمُسْلِمِ فِيمَا أَحَبَّ وَكَرِهَ مَا لَمْ يُؤْمَرْ بِمَعْصِيَةٍ فَإِنْ أُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ عَلَيْهِ وَلَا طَاعَةَ قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ عَلِيٍّ وَعُمَرَ بْنِ حُصَيْنٍ وَالْحَكَمِ بْنِ عَمْرٍو الْغِفَارِيِّ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us from Qutaibah who narrated from Al Laith from 'Ubaidillāh bin 'Umar from Nāfi' from 'Umar who said, 'The Messenger of Allāh ﷺ said: "Let a Muslim hear and obey, both in matters that are liked or hated by him as long as he is not commanded to evil. If he is commanded to carry out evil, then he is not permitted to hear and obey". Abū 'Isā said, 'Within this section there are also aḥādīth from 'Alī and 'Imrān bin Ḥusain and Al Ḥakam bin 'Amrū Al Ghifārī and these aḥādīth are ḥasan ṣaḥīḥ'.

Sunan An-Nasā'ī, Kitāb Al Bai'at (Book of Pledges) 4135:

أَخْبَرَنَا قُتَيْبَةُ قَالَ حَدَّثَنَا اللَّيْثُ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمَرْءِ الْمُسْلِمِ السَّمْعُ وَالطَّاعَةُ فِيمَا أَحَبَّ وَكَرِهَ إِلَّا أَنْ يُؤْمَرَ بِمَعْصِيَةٍ فَإِذَا أُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ وَلَا طَاعَةَ

Narrated to us from Qutaibah who said, 'It was narrated to us from Al Laith from 'Ubaidillāh bin Abī Ja'far from Nāfi' from Ibn 'Umar who said, 'The Messenger of Allāh ﷺ said: "The Muslim must hear and obey whether he likes it or not, unless he is commanded to commit an act of disobedience. If he is commanded to commit an act of disobedience, then he is not required to hear and obey"'.

Sunan Abū Dāwūd, Kitāb Al Jihād 2257:

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ حَدَّثَنِي نَافِعٌ عَنْ عَبْدِ اللَّهِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ السَّمْعُ وَالطَّاعَةُ عَلَى الْمَرْءِ الْمُسْلِمِ فِيمَا أَحَبَّ وَكَرِهَ مَا لَمْ يُؤْمَرْ بِمَعْصِيَةٍ فَإِذَا أُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ وَلَا طَاعَةَ

Narrated to us from Musaddad who narrated from Yahyā from 'Ubaidillāh who narrated from Nāfi' from 'Abdullāh from the Messenger of Allāh ﷺ that he said: "The obligation of a Muslim is to hear and obey in matters that he likes and in those he hates, as long as he is not commanded to disobedience. Whenever he is commanded towards disobedience, then he is not permitted to hear and obey".

Sunan Ibn Mājah, Kitāb Al Jihād 2855:

حَدَّثَنَا مُحَمَّدُ بْنُ زُمْحٍ أَنبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ ح وَ حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ وَسُوَيْدُ بْنُ سَعِيدٍ قَالَا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ الْمَكِّيُّ عَنْ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ

عَلَى الْمَرْءِ الْمُسْلِمِ الطَّاعَةُ فِيمَا أَحَبَّ أَوْ كَرِهَ إِلَّا أَنْ يُؤْمَرَ بِمَعْصِيَةٍ فَإِذَا أُمِرَ بِمَعْصِيَةٍ فَلَا
سَمْعَ وَلَا طَاعَةَ

Narrated to us from Muḥammad bin Rumḥ who told us Al laith bin Saʿd from ʿUbaidillāh bin ʿUmar from Nāfiʿ from Ibn ʿUmar and (to us also) narrated to us from Muḥammad bin Aṣ-Ṣabbāḥ and Suwaid bin Saʿīd who said, ‘it was narrated to us from ʿAbdullāh bin Rajāʾ Al Makkaī from ʿUbaidillāh from Nāfiʿ from Ibn ʿUmar that the Messenger of Allāh ﷺ said: “Let a Muslim always obey, both in what he likes and what he dislikes, except whenever commanded to do what is evil, then there are no words to hear and obey”’.

Musnad Aḥmad, Kitāb Musnad Al Kathirīn (Book of those Companions who have Narrted many Aḥādīth) 5997:

حَدَّثَنَا ابْنُ مُنَيَّرٍ وَحُمَيْدُ بْنُ عُبَيْدٍ قَالَا حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ عَنْ رَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَعْتَقَ شَرَكًا لَهُ فِي مَمْلُوكٍ فَعَلَيْهِ عِتْقُهُ كُلُّهُ إِنْ كَانَ لَهُ
مَالٌ يَبْلُغُ ثَمَنَهُ فُؤَمَ عَلَيْهِ قِيمَةُ عَدْلٍ فَإِنْ لَمْ يَكُنْ لَهُ مَالٌ عَتَقَ مِنْهُ مَا عَتَقَ

Narrated to us from Ibn Numair and Muḥammad bin ʿUbaidullāh from Nāfiʿ from Ibn ʿUmar from the Messenger of Allāh ﷺ who said: “Whoever relinquishes his ownership of one slave, it is obligatory upon him to free them all, and if he possesses money for the price of that slave, that slave is appraised with a just price and if he does not possess money, it means the freedom of that slave is in accordance with being set free”.

MASHRŪʿIYAH OF AT-ṬĀʾAT:

Ṣaḥīḥ Al Bukḥārī, Kitāb Al Jihād wa’s-Sair (Book of Jihād and Exploration) 2737:

وَهَذَا الْإِسْنَادِ مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ وَمَنْ يُطِيعِ الْأَمِيرَ
فَقَدْ أَطَاعَنِي وَمَنْ يَعِصِ الْأَمِيرَ فَقَدْ عَصَانِي وَإِنَّمَا الْإِمَامُ حُجَّةٌ يُقَاتَلُ مِنْ وَرَائِهِ وَيُتَّقَى بِهِ
فَإِنْ أَمَرَ بِتَقْوَى اللَّهِ وَعَدَلَ فَإِنَّ لَهُ بِذَلِكَ أَجْرًا وَإِنْ قَالَ بِعَبْرَةٍ فَإِنَّ عَلَيْهِ مِنْهُ

Still on the same narration similar to the one beforehand, from Abī Hurairah, and with the same sanād as above, He ﷺ also said: “He who obeys me, obeys Allāh, and he who disobeys me, disobeys Allāh. He who obeys the chief, obeys me, and he who disobeys the chief, disobeys me. The Imam is like a shelter for whose safety the Muslims should fight and where they should seek protection. If the Imam orders people with righteousness and rules justly, then he will be rewarded for that, and if he does the opposite, he will be responsible for that”.

Ṣaḥīḥ Muslim, Kitāb Al Imārat 3417:

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى أَخْبَرَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ الْحَرَامِيُّ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ
عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ وَمَنْ
يَعِصِنِي فَقَدْ عَصَى اللَّهَ وَمَنْ يُطِيعِ الْأَمِيرَ فَقَدْ أَطَاعَنِي وَمَنْ يَعِصِ الْأَمِيرَ فَقَدْ عَصَانِي وَ
حَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ بِهَذَا الْإِسْنَادِ وَمَ يَذْكُرُ وَمَنْ
يَعِصِ الْأَمِيرَ فَقَدْ عَصَانِي

Narrated to us from Yahyā bin Yahyā who related to us from Al Mughhīrah bin ʿAbdullāh Ar-Raḥmān Al Hizāmī from Abī Az-Zanād from Al Aʿraj from Abī Hurairah from the Prophet ﷺ who said: “Whoever obeys me has obeyed Allāh; and whoever disobeys me has disobeyed Allāh. Whoever obeys my commander has obeyed me; and whoever disobeys my commander has disobeyed me.” And it was related to me from Zuhair bin Ḥarb who narrated to us from Ibn ʿUyainah from Abī Az-Zannād with this sanād but he did not state, ‘whoever disobeys my commander’.

Sunan An-Nasāʾī, Kitāb Al Baiʿāt (Book of Baiʿat) 4122:

أَخْبَرَنَا يُوسُفُ بْنُ سَعِيدٍ قَالَ حَدَّثَنَا حَجَّاجٌ عَنْ ابْنِ جُرَيْجٍ أَنَّ زَيْدَ بْنَ سَعْدٍ أَخْبَرَهُ أَنَّ
ابْنَ شِهَابٍ أَخْبَرَهُ أَنَّ أَبَا سَلَمَةَ أَخْبَرَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ وَمَنْ أَطَاعَ أَمِيرِي
فَقَدْ أَطَاعَنِي وَمَنْ عَصَى أَمِيرِي فَقَدْ عَصَانِي

Narrated to us from Yūsuf bin Sa‘īd who said, ‘It was narrated to us from Hajjāj from Ibn Juraij that Ziyād bin Sa‘d related that Ibn Shihāb related that Abā Salamah related that he heard Abā Hurairah say, ‘The Messenger of Allāh ﷺ said: “Whoever obeys me then indeed he has obeyed Allāh and whoever disobeys my leaders then indeed he has disobeyed me”’.

Sunan Ibn Mājah, Kitāb As-Sunnah (Muqaddimah - Introduction) (Book of the Sunnah) 3:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكَيْعٌ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ
أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ وَمَنْ
عَصَانِي فَقَدْ عَصَى اللَّهَ

Narrated to us from Abū Bakr bin Abī Shāibah who narrated to us from Abū Mu‘āwiyah from Al A‘mash from Abī Šālih from Abī Hurairah who said, ‘The Messenger of Allāh ﷺ said, “Whoever obeys me, obeys Allāh; and whoever disobeys me, disobeys Allāh”’.

Musnad Aḥmad Musnad Al Mukaththirīn from Aṣ-Ṣaḥābat (Tradition of the Abundance of the Companions) 4439:

حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ أَخْبَرَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ السَّمْعُ وَالطَّاعَةُ عَلَى الْمَرْءِ فِيمَا أَحَبَّ أَوْ كَرِهَ إِلَّا أَنْ يُؤْمَرَ بِمَعْصِيَةٍ فَإِنْ أُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ وَلَا طَاعَةَ

Narrated to us from Yahyā from ‘Ubaidillāh who narrated to me from Ibn ‘Umar from the Prophet ﷺ who said: “(Let it be that) hearing and obeying towards a person in matters that he likes or hates (is undertaken) except when he is commanded to perform evil. If he is commanded to perform evil, then there is no hearing and likewise no obedience”.

MASHRŪ‘ĪYAH OF AMR BI’L MA‘RŪF WA NAHĪ ‘AN AL MUNKAR:

Sunan Ibn Mājah, Kitāb Al Fitan (Book of Trials) 3996:

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ عَلِيِّ بْنِ بَزِيمَةَ عَنْ أَبِي عُبَيْدَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ بَنِي إِسْرَائِيلَ لَمَّا وَقَعَ فِيهِمُ النَّقْصُ كَانَ الرَّجُلُ يَرَى أَخَاهُ عَلَى الذَّنْبِ فَيَنْهَاهُ عَنْهُ فَإِذَا كَانَ الْعَدُوُّ لَمْ يَمْنَعَهُ مَا رَأَى مِنْهُ أَنْ يَكُونَ أَكِيلُهُ وَشَرِيئُهُ وَخَلِيطُهُ فَضَرَبَ اللَّهُ قُلُوبَ بَعْضِهِمْ بِبَعْضٍ وَنَزَلَ فِيهِمُ الْقُرْآنُ فَقَالَ { لَعْنُ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ حَتَّى بَلَغَ وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنْزِلَ إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِنْهُمْ فَاسِقُونَ } قَالَ وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَّكِئًا فَحَلَسَ وَقَالَ لَا حَتَّى تَأْخُذُوا عَلَى يَدَيِ الظَّالِمِ فَتَأْطِرُوهُ عَلَى الْحَقِّ أَطْرًا حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو دَاوُدَ أَمْلَاهُ عَلَيَّ حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي الْوَضَّاحِ عَنْ عَلِيِّ بْنِ بَزِيمَةَ عَنْ أَبِي عُبَيْدَةَ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِهِ

Narrated to us from Muḥammad bin Bashshār who narrated from ‘Abdur-Raḥmān bin Muḥdīy who narrated from Sufyān from ‘Alī bin Badhīmāh from Abī ‘Ubaidah who said, ‘The Messenger of Allāh ﷺ said: “When the Banī Isrā’īl became deficient in religious commitment, a man would see his brother committing sin and would tell him not to do it, but the next day, what he had seen him do did not prevent him from eating or drinking with him, or mixing with him. So Allāh made the hearts of those who did not commit sin like the hearts of those who did, and He revealed Qur’ān concerning them and said: **“Those among the Banī Isrā’īl who disbelieved were cursed by the tongue of Dāwūd and ‘Īsā, son of Maryam...”** until he reached: **“And had they believed in Allāh, and in the Prophet and in what has been revealed to him, never would they have taken them (the disbelievers) as their friends; but many of them are disobedient (to Allāh)”**. (Sūrah Al Mā’idah [5]), āyāt 78-81)”. Abū ‘Ubaidah said, ‘The Messenger of Allāh ﷺ was reclining, but he sat up and said: “No, not until they take the hand of the wrongdoer (i.e., restrain him) and force him to follow the right way”. Narrated to us from Muḥammad bin Bashshār who narrated to us from Abū Dāwūd who dictated to me, that it was narrated by Muḥammad bin Abī Al Waḍḍāḥ from ‘Alī bin Badhīmāh from Abī ‘Ubaidah from ‘Abdullāh from the Prophet ﷺ.

Musnad Aḥmad, Kitāb Musnad Al ‘Ashrah Al Mubashharīn (Narrations Concerning the Ten Companions Guaranteed Paradise) 29:

حَدَّثَنَا حَمَّادُ بْنُ أَسَامَةَ قَالَ أَخْبَرَنَا إِسْمَاعِيلُ عَنْ قَيْسٍ قَالَ قَالَ أَبُو بَكْرٍ فَحَمِدَ اللَّهُ وَأَتَانِي عَلَيْهِ ثُمَّ قَالَ يَا أَيُّهَا النَّاسُ إِنَّكُمْ تَقْرَءُونَ هَذِهِ الْآيَةَ { يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسُكُمْ } حَتَّى أَتَى عَلَى آخِرِ الْآيَةِ أَلَا وَإِنَّ النَّاسَ إِذَا رَأَوْا الظَّالِمَ لَمْ يَأْخُذُوا عَلَى يَدَيْهِ أَوْشَكَ اللَّهُ أَنْ يَعْمَهُمْ بِعِقَابِهِ أَلَا وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ النَّاسَ وَقَالَ مَرَّةً أُخْرَى وَإِنَّا سَمِعْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us from Hammād bin Usāmāh who said, ‘It was related to us from Ismā’īl from Qais who said, ‘Abū Bakr stood and glorified and praised Allāh and then said, ‘O mankind, certainly you have read this ayāh: “O you who believe, ward off from yourselves...(until the end of the

ayāh – Sūrah At-Taḥrīm [66], ayāh 6]), and know that, indeed if mankind sees a wrongdoer (oppressor, tyrant), but they do not restrain both his hands, then it is to be feared that Allāh will punish them all evenly; and know that indeed I heard the Messenger of Allāh ﷺ say: “Indeed mankind”, and on another occasion he said, ‘Indeed we heard the Messenger of Allāh ﷺ’.

Sunan At-Tirmidhī, Kitāb Al Fitan 2099:

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا أَبُو مُعَاوِيَةَ حَدَّثَنَا الْأَعْمَشُ عَنْ الشَّعْبِيِّ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْقَائِمِ عَلَى خُدُودِ اللَّهِ وَالْمُدْهِنِ فِيهَا كَمَثَلِ قَوْمٍ اسْتَهَمُوا عَلَى سَفِينَةٍ فِي الْبَحْرِ فَأَصَابَ بَعْضُهُمْ أَعْلَاهَا وَأَصَابَ بَعْضُهُمْ أَسْفَلَهَا فَكَانَ الَّذِينَ فِي أَسْفَلِهَا يَصْعَدُونَ فَيَسْتَقِفُونَ الْمَاءَ فَيَصُبُّونَ عَلَى الَّذِينَ فِي أَعْلَاهَا فَقَالَ الَّذِينَ فِي أَعْلَاهَا لَا نَدْعُكُمْ تَصْعَدُونَ فَنُتَوَدُّونَا فَقَالَ الَّذِينَ فِي أَسْفَلِهَا فَإِنَّا نَنْقُبُهَا مِنْ أَسْفَلِهَا فَنَسْتَقِي فَإِنْ أَخَذُوا عَلَى أَيْدِيهِمْ فَمَنَعُوهُمْ نَحْنُ جَمِيعًا وَإِنْ تَرَكُوهُمْ غَرِقُوا جَمِيعًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Narrated to us from Ahmad bin Maī^c who narrated from Abū Mu‘āwiyah who narrated from Al A‘ma^{sh} from Ash-Sha‘ī^y from An-Nu‘mān bin Ba^{sh}īr who said, ‘The Messenger of Allāh ﷺ said: “The parable of those who enforce the law and make their way upon it is like a certain group who are onboard a ship in the middle of the vast expanse of the ocean. Some of them are located on the top and some of them are located below. Those who are below, whenever they require water, will go on top and take water so as not to disturb those who are on top. So those who are on top say, ‘We will not allow you to go on top because you disturb us’. And so those who are below say, ‘If such is the case, then we will make a hole in the bottom so to make it easier for us to obtain water’. So whenever they prevent them, undoubtedly all will be saved. However, if they let them be, undoubtedly all of them will drown”. Abū ‘Īsā said: ‘This is a ḥasan ṣaḥīḥ ḥadīth’.

Musnad Ahmad, Kitāb Musnad Kūfiyin (Book of Narrations of the Inhabitants of Kūfah) 17630:

حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ عَنِ الْعَوَامِ قَالَ حَدَّثَنِي رَجُلٌ مِنَ الْأَنْصَارِ مِنْ آلِ التُّعْمَانِ بْنِ بَشِيرٍ
عَنِ التُّعْمَانِ بْنِ بَشِيرٍ قَالَ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ فِي
الْمَسْجِدِ بَعْدَ صَلَاةِ الْعِشَاءِ رَفَعَ بَصَرَهُ إِلَى السَّمَاءِ ثُمَّ خَفَضَ حَتَّى ظَنَنَّا أَنَّهُ قَدْ حَدَثَ
فِي السَّمَاءِ شَيْءٌ فَقَالَ أَلَا إِنَّهُ سَيَكُونُ بَعْدِي أُمَرَاءُ يُكَذِّبُونَ وَيُظْلِمُونَ فَمَنْ صَدَّقَهُمْ
بِكُذِبِهِمْ وَمَالَأَهُمْ عَلَى ظُلْمِهِمْ فَلَيْسَ مِنِّي وَلَا أَنَا مِنْهُ وَمَنْ لَمْ يُصَدِّقْهُمْ بِكُذِبِهِمْ وَلَمْ
يُثَلِّثْهُمْ عَلَى ظُلْمِهِمْ فَهُوَ مِنِّي وَأَنَا مِنْهُ أَلَا وَإِنَّ دَمَ الْمُسْلِمِ كَقَارِئِهِ أَلَا وَإِنَّ سُبْحَانَ اللَّهِ
وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ هُنَّ الْبَاقِيَاتُ الصَّالِحَاتُ

- Narrated to us from Muḥammad bin Yazīd from Al ‘Awwām who said, ‘it was narrated to me that a man from the Anṣār from the family of An-Nu‘mān bin Bashīr who said, ‘After ṣalāt ‘Ishā’ the Messenger of Allāh ﷺ went out to meet us when we were in the masjid. He then directed his gaze upwards to the sky and then looked down. So we thought that there had been something in the sky. Then he ﷺ said: “There will appear after me leaders who will commit lies and oppression. So whoever validates their lies and helps them in their oppression, he is not included within my group and I am not in his. And whoever does not validate their lies or help them in their oppression, then he is included within my group and I am in his. Know that, indeed the blood of a Muslim is inviolable and must be atoned for. (engendering disbelief). And know that, the statement, Subḥānallāh wa’l Ḥamdulillāh wa Lā ilaha illallāh wa’l lāhu Akbar (Glory be to Allāh and all Praise be to Allāh and There is no deity worthy of worship except Allāh [alone] and Allāh is the Greatest) is Al Bāqiyāt Aṣ-Ṣāliḥāt (the continuation of righteousness)”.

°Sunan An-Nasā'i, Kitāb Al Imān and Sharā'i'ah (Book of Faith and its Branches)
4922:

أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ حَدَّثَنَا سُفْيَانُ عَنْ قَيْسِ بْنِ مُسْلِمٍ
عَنْ طَارِقِ بْنِ شَهَابٍ قَالَ قَالَ أَبُو سَعِيدٍ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
مَنْ رَأَى مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ
الْإِيمَانِ

Narrated to us from Muḥammad bin Bashshār who said it was narrated to us from ‘Abdur-Raḥmān who said it was narrated to us from Sufyān from Qais bin Muslim from Ṭāriq bin Shihāb who said, ‘Abū Sa‘īd said he heard the Messenger of Allāh ﷺ say: “Whoever among you sees an evil, let him change it with his hand; if he cannot, then with his tongue; if he cannot, then with his heart – and that is the weakest of faith”’.

Sunan Abī Dāwūd, Kitāb Aṣ-Ṣalāt (Book of Prayer) 963:

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ حَدَّثَنَا أَبُو مُعَاوِيَةَ حَدَّثَنَا الْأَعْمَشُ عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ عَنْ أَبِيهِ
عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ح وَعَنْ قَيْسِ بْنِ مُسْلِمٍ عَنْ طَارِقِ بْنِ شَهَابٍ عَنْ أَبِي سَعِيدٍ
الْخُدْرِيِّ قَالَ أَخْرَجَ مَرْوَانُ الْمُنْبَرِ فِي يَوْمِ عِيدٍ فَبَدَأَ بِالْخُطْبَةِ قَبْلَ الصَّلَاةِ فَقَامَ رَجُلٌ فَقَالَ
يَا مَرْوَانُ خَالَفْتَ السُّنَّةَ أَخْرَجْتَ الْمُنْبَرِ فِي يَوْمِ عِيدٍ وَلَمْ يَكُنْ يُخْرَجُ فِيهِ وَبَدَأَتْ بِالْخُطْبَةِ
قَبْلَ الصَّلَاةِ فَقَالَ أَبُو سَعِيدٍ الْخُدْرِيُّ مَنْ هَذَا قَالُوا فُلَانُ بْنُ فُلَانٍ فَقَالَ أَمَّا هَذَا فَقَدْ
قَضَى مَا عَلَيْهِ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ رَأَى مُنْكَرًا فَاسْتَطَاعَ
أَنْ يُغَيِّرَهُ بِيَدِهِ فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ
الْإِيمَانِ

Narrated to us from Muḥammad bin Al ‘Alā’ who narrated from Abū Mu‘āwiyah who narrated from Al A‘maṣh from Isma‘īl bin Rajā’ from his father from Abī Sa‘īd Al Khudrī. And it was narrated from another source, and from Qais bin Muslim from Ṭāriq bin Shihāb from Abī Sa‘īd Al Khudrī who said: ‘Marwān once left the minbar on the day of ‘Īd and then he began a speech before ṣalāt, and a man stood and said, ‘O Marwān, you have contravened the sunnah, you left the minbar on an ‘Īd day even though the minbar has never been left before and you have also begun a speech before ṣalāt’. Abī Sa‘īd Al Khudrī said, ‘Who is that man?’ They answered, ‘So and so’. Abū Sa‘īd said, ‘This person has carried out his obligations (amr bi’l ma‘rūf wa nahī ‘an al munkar); I heard the Messenger of Allāh ﷺ say: “Whoever sees an evil, let him be capable of changing it with his hand, and if he is not able to, then with his tongue, and if he is not, then with his heart, and that is the least of Imān”’.

Sunan Abī Dāwūd, Kitāb Al Malāḥim (Book of Battles) 3777:

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ وَهَنَّاذُ بْنُ السَّرِيِّ قَالَا حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ
إِسْمَاعِيلَ بْنِ رَجَاءٍ عَنْ أَبِيهِ عَنْ أَبِي سَعِيدٍ وَعَنْ قَيْسِ بْنِ مُسْلِمٍ عَنْ طَارِقِ بْنِ شِهَابٍ عَنْ
أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ رَأَى مُنْكَرًا
فَاسْتَطَاعَ أَنْ يُعَيِّرَهُ بِيَدِهِ فَلْيُعَيِّرْهُ بِيَدِهِ وَقَطَعَ هَذَا بَقِيَّةَ الْحَدِيثِ وَفَاءُ ابْنُ الْعَلَاءِ فَإِنْ لَمْ
يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ بِلِسَانِهِ فَبِقَلْبِهِ وَذَلِكَ أَوْضَعُ الْإِيمَانِ

Narrated to us from Muḥammad bin Al ‘Alā’ and Hannād bin As-Sarīy who said it was narrated to us from Abū Mu‘āwiyah from Al A‘maṣh from Isma‘īl bin Rajā’ from his father from Abī Sa‘īd and from Qais bin Muslim from Ṭāriq bin Shihāb from Abī Sa‘īd Al Khudrī who said, I heard the Messenger of Allāh ﷺ say: “Whoever among you sees an evil and he is capable of changing that evil with his hands, then let him change it with his hands”. Hannād then stopped (did not continue) the remainder of the ḥadīth. Then Ibnul ‘Alā’ completed it, ‘If he is unable to then let him do so with his tongue, and if he is unable to do so with his tongue then let him do so with his heart, and that is the weakest of Imān’.

Sunan Ibn Mājah, Kitāb Iqāmatus-Ṣalāt and As-Sunnah (Book of Establishing Prayer and the Sunnah) 1265:

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ عَنْ أَبِيهِ عَنْ أَبِي سَعِيدٍ وَ عَنْ قَيْسِ بْنِ مُسْلِمٍ عَنْ طَارِقِ بْنِ شَهَابٍ عَنْ أَبِي سَعِيدٍ قَالَ أَخْرَجَ مَرْوَانُ الْمَنْبَرَ يَوْمَ الْعِيدِ فَبَدَأَ بِالْخُطْبَةِ قَبْلَ الصَّلَاةِ فَقَامَ رَجُلٌ فَقَالَ يَا مَرْوَانُ خَالَفْتَ السُّنَّةَ أَخْرَجْتَ الْمَنْبَرَ يَوْمَ عِيدٍ وَلَمْ يَكُنْ يُخْرَجُ بِهِ وَبَدَأْتَ بِالْخُطْبَةِ قَبْلَ الصَّلَاةِ وَلَمْ يَكُنْ يُبْدَأُ بِهَا فَقَالَ أَبُو سَعِيدٍ أَمَّا هَذَا فَقَدْ قَضَى مَا عَلَيْهِ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ رَأَى مُنْكَرًا فَاسْتَطَاعَ أَنْ يُعَيِّرَهُ بِيَدِهِ فَلْيُعَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَلْيَسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَلْيَسَانِهِ فَيَقْلِبْهُ وَذَلِكَ أضعفُ الْإِيمَانِ

Narrated to us from Abū Kuraib who narrated from Abū Mu‘āwiyah from Al A‘mash from Isma‘īl bin Rajā’ from his father from Abī Sa‘īd and from Qais bin Muslim from Tāriq bin Shihāb from Abī Sa‘īd who said, ‘Marwān brought the minbar out one ‘Īd day and started to deliver a speech before the ṣalāt. A man stood up and said, ‘O Commander of the believers, you have gone against the sunnah. You have brought the minbar out on the day of ‘Īd and it was not brought out before, and you started with a speech before the ṣalāt, when this was not done before’. Abū Sa‘īd said, ‘As for this man he has done his duty. I heard the Messenger of Allāh ﷺ say: “Whoever among you sees an evil action, and he is able to change it with his hand, then change it with his hand (by taking action); if he cannot, (do so) with his tongue (by speaking out); and if he cannot then with his heart (by hating it and feeling that it is wrong), and that is the weakest of faith”’.

Sunan Ibn Mājah, Kitāb Al Fitan 4003:

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ عَنْ أَبِيهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَ عَنْ قَيْسِ بْنِ مُسْلِمٍ عَنْ طَارِقِ بْنِ شَهَابٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ

أَخْرَجَ مَرْوَانُ الْمُنْبَرِ فِي يَوْمِ عِيدٍ فَبَدَأَ بِالْخُطْبَةِ قَبْلَ الصَّلَاةِ فَقَالَ رَجُلٌ يَا مَرْوَانُ خَالَفْتَ السُّنَّةَ أَخْرَجْتَ الْمُنْبَرِ فِي هَذَا الْيَوْمِ وَلَمْ يَكُنْ يُخْرَجُ وَبَدَأْتَ بِالْخُطْبَةِ قَبْلَ الصَّلَاةِ وَلَمْ يَكُنْ يُبْدَأُ بِهَا فَقَالَ أَبُو سَعِيدٍ أَمَّا هَذَا فَقَدْ قَضَى مَا عَلَيْهِ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَاسْتَطَاعَ أَنْ يُعَيِّرَهُ بِيَدِهِ فَلْيُعَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَوْفَعُ الْإِيمَانِ

Narrated to us from Abū Kuraib who narrated from Abū Mu‘āwiyah from Al A‘mash from Isma‘īl bin Rajā’ from his father from Abī Sa‘īd Al Khudrī and from Qais bin Muslim from Tāriq bin Shihāb from Abī Sa‘īd Al Khudrī who said, ‘Marwān brought out the minbar on the day of ‘Īd, and he started with the speech before the ṣalāt. A man said: ‘O Marwān, you have gone against the Sunnah. You have brought out the minbar on this day, and it was not brought out before, and you have started with the speech before the ṣalāt, and this was not done before’. Abū Sa‘īd said, ‘As for this man, he has done his duty. I heard the Messenger of Allāh ﷺ say: “Whoever among you sees an evil action and can change it with his hand (by taking action), let him change it with his hand. If he cannot do that, then with his tongue (by speaking out); and if he cannot do that, then with his heart (by hating it and feeling that it is wrong), and that is the weakest of faith”’.

Musnad Aḥmad, Kitāb Bāqī Musnad Al Mukathirīn 10651:

حَدَّثَنَا أَبُو مُعَاوِيَةَ حَدَّثَنَا الْأَعْمَشُ عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ عَنْ أَبِيهِ وَعَنْ قَيْسِ بْنِ مُسْلِمٍ عَنْ طَارِقِ بْنِ شَهَابٍ كِلَاهُمَا عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ أَخْرَجَ مَرْوَانُ الْمُنْبَرِ فِي يَوْمِ عِيدٍ وَلَمْ يَكُنْ يُخْرَجُ بِهِ وَبَدَأَ بِالْخُطْبَةِ قَبْلَ الصَّلَاةِ وَلَمْ يَكُنْ يُبْدَأُ بِهَا قَالَ فَقَامَ رَجُلٌ فَقَالَ يَا مَرْوَانُ خَالَفْتَ السُّنَّةَ أَخْرَجْتَ الْمُنْبَرِ يَوْمَ عِيدٍ وَلَمْ يَكُنْ يُخْرَجُ بِهِ فِي يَوْمِ عِيدٍ وَبَدَأْتَ بِالْخُطْبَةِ قَبْلَ الصَّلَاةِ وَلَمْ يَكُنْ يُبْدَأُ بِهَا قَالَ فَقَالَ أَبُو سَعِيدٍ الْخُدْرِيُّ مَنْ هَذَا قَالُوا فَلَانُ

بُنْ فُلَانٍ قَالَ فَقَالَ أَبُو سَعِيدٍ أَمَّا هَذَا فَقَدْ قَضَى مَا عَلَيْهِ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَإِنْ اسْتَطَاعَ أَنْ يُعَيِّرَهُ بِيَدِهِ فَلْيَفْعَلْ وَقَالَ مَرَّةً فَلْيُعَيِّرَهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ بِيَدِهِ فَلْيَلْسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ بِلِسَانِهِ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ

Narrated to us from Abū Mu‘āwiyah who narrated from Al A‘mash from Isma‘īl bin Rajā’ from his father and from Qais bin Muslim from Tāriq bin Shihāb both of whom from Abī Sa‘īd Al Khudrī who said, ‘Marwān brought out the minbar on the day of ‘Īd and that was never done before, then he also began with a speech before the ‘Īd ṣalāt, and that had never been done before! Then a man stood and spoke, ‘O Marwān, you have not followed the Sunnah, you brought out the minbar on the day of ‘Īd even though that has never been carried out before on the day of ‘Īd; and you have also started to make a speech before ṣalāt, even though that matter has never be carried out before!’ He said, ‘then Abū Sa‘īd Al Khudrī asked, ‘Who was that man?’ They answered, ‘He was so and so’. He said, ‘Then Abū Sa‘īd said, ‘That man has carried out that which I heard from the Messenger of Allāh ﷺ who said: “Whoever amongst you sees something evil, if he can, change it with his hand, then let him do it”. And again he said: “Then let him change it with his hand, and if he is not capable (of changing it) by hand, then let him by his tongue, and if he is not capable by means of his tongue, then let him by means of his heart, and that is the weakest of faith”’.

Musnad Aḥmad, Kitāb Bāqī Musnad Al Mukathirīn 10723:

حَدَّثَنَا يَزِيدُ أَخْبَرَنِي شُعْبَةُ عَنْ قَيْسِ بْنِ مُسْلِمٍ عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ خَطَبَ مَرْوَانُ قَبْلَ الصَّلَاةِ فِي يَوْمِ الْعِيدِ فَقَامَ رَجُلٌ فَقَالَ إِنَّمَا كَانَتْ الصَّلَاةُ قَبْلَ الْخُطْبَةِ فَقَالَ تَرَى ذَلِكَ يَا أَبَا فُلَانٍ فَقَامَ أَبُو سَعِيدٍ الْخُدْرِيُّ فَقَالَ أَمَّا هَذَا فَقَدْ قَضَى مَا عَلَيْهِ سَمِعْتُ

رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ رَأَى مِنْكُمْ فَلْيُغَيِّرْهُ يَدِهِ فَإِنْ لَمْ يَسْتَطِعْ
فَلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ

Narrated to us from Yazīd who related that Shu‘bah from Qais bin Muslim from Tāriq bin Shihāb who said ‘Marwān made a speech before ṣalāt on the day of ‘Īd, then someone stood up and said. ‘Indeed ṣalāt is carried out before a speech’, and he said, Are you of that opinion O Abū so and so?’ Then Abū Sa‘īd Al Khudrī stood and said, ‘That person has carried out what I heard from the Messenger of Allāh ﷺ who said, “Whoever amongst you all sees something evil then he should change it with his hand, and if he is unable to let him do so with his tongue, and if he is unable to let him change it with his heart, and that is the weakest of faith”’.

Musnad Ahmad, Kitāb Bāqī Musnad Al Mukathirīn 11034:

حَدَّثَنَا عَبْدُ الرَّحْمَنِ حَدَّثَنَا سُفْيَانُ عَنْ قَيْسِ بْنِ مُسْلِمٍ عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ أَوَّلُ
مَنْ قَدَّمَ الْخُطْبَةَ قَبْلَ الصَّلَاةِ مَرْوَانُ فَقَامَ رَجُلٌ فَقَالَ يَا مَرْوَانُ خَالَفْتَ السُّنَّةَ قَالَ تُرِكَ مَا
هُنَاكَ يَا أَبَا فَلَانٍ فَقَالَ أَبُو سَعِيدٍ أَمَا هَذَا فَقَدْ قَضَى مَا عَلَيْهِ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ رَأَى مِنْكُمْ مِنْكَ فَلْيُغَيِّرْهُ يَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فِلِسَانِهِ فَإِنْ لَمْ
يَسْتَطِعْ فِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ

Narrated to us from ‘Abdur-Raḥmān who narrated from Sufyān from Qais bin Muslim from Tāriq bin Shihāb who said, ‘The first time a speech was given before ṣalāt was by Marwān, then a man stood and said, ‘O Marwān, have you not violated the Sunnah?’ Marwān answered, ‘O so and so, leave that matter alone, it is not your business’. Then Abū Sa‘īd said, ‘Now that person has carried out what I heard from the Messenger of Allāh ﷺ who said, “Whoever from among you all sees an evil being carried out then let him change it with his hand, if he is unable then let him with his tongue, if he is unable then let him with his heart, and that is the weakest of faith”’.

Musnad Ahmad, Kitāb Bāqī Musnad Al Mukathirīn 11090:

حَدَّثَنَا وَكِيعٌ حَدَّثَنَا سُفْيَانُ عَنْ قَيْسِ بْنِ مُسْلِمٍ عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ أَوَّلُ مَنْ بَدَأَ بِالْخُطْبَةِ يَوْمَ عِيدِ قَبْلِ الصَّلَاةِ مَرْوَانُ بْنُ الْحَكَمِ فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ الصَّلَاةُ قَبْلَ الْخُطْبَةِ فَقَالَ مَرْوَانُ تَرِكَ مَا هُنَالِكَ أَبَا فُلَانٍ فَقَالَ أَبُو سَعِيدٍ الْخُدْرِيُّ أَمَّا هَذَا فَقَدْ قَضَى مَا عَلَيْهِ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيَعْرِضْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ

Narrated to us from Wakī° who narrated from Qais bin Muslim from Ṭāriq bin Shihāb who said, ‘The first time a speech was undertaken before ṣalāt was on the day of ‘Īd by Marwān, then a man stood and said, ‘Ṣalāt is before the speech’, then Marwān said, ‘Leave that matter alone O so and so, it’s not your business’. Then Abū Sa‘īd Al Khudrī said, ‘Now that man, indeed he has carried out in the way I heard the Messenger of Allāh ﷺ say, “Whoever among you all sees an evil then let him change it with his hand, if he is unable let him with his tongue, if he is unable let him with his heart, and that is the weakest of faith”’.

Sunan At-Tirmidhī, Kitāb Tafsīr Al Qur’ān 2974:

حَدَّثَنَا بُنْدَارٌ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ عَلِيِّ بْنِ بَزِيمَةَ عَنْ أَبِي عُبَيْدَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ بَنِي إِسْرَائِيلَ لَمَّا وَقَعَ فِيهِمُ النَّقْصُ كَانَ الرَّجُلُ فِيهِمْ يَرَى أَحَاهُ عَلَى الذَّنْبِ فَيَنْهَاهُ عَنْهُ فَإِذَا كَانَ الْعَدُوُّ لَمْ يَمْنَعْهُ مَا رَأَى مِنْهُ أَنْ يَكُونَ أَكْبَلَهُ وَشَرِيئَهُ وَخَلِيطَهُ فَضَرَبَ اللَّهُ قُلُوبَ بَعْضِهِمْ بِبَعْضٍ وَنَزَلَ فِيهِمُ الْقُرْآنُ فَقَالَ { لَعْنُ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ } فَفَرَّأَ حَتَّى بَلَغَ وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنْزِلَ إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِنْهُمْ فَاسِقُونَ } قَالَ وَكَانَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

مُتَكِبًا فَجَلَسَ فَقَالَ لَا حَتَّى تَأْخُذُوا عَلَى يَدِ الظَّالِمِ فَتَأْطُرُوهُ عَلَى الْحَقِّ أَطْرًا حَدَّثَنَا بُنْدَارٌ
 حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ وَأَمْلَاهُ عَلَيَّ حَدَّثَنَا مُحَمَّدُ بْنُ مُسْلِمٍ بْنُ أَبِي الْوَضَّاحِ عَنْ عَلِيِّ
 بْنِ بَزِيمَةَ عَنْ أَبِي عُبَيْدَةَ عَنْ عَبْدِ اللَّهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ

Narrated to us from Bundār who narrated from ‘Abdur-Raḥmān bin Muḥdīy who narrated from Sufyān from ‘Alī bin Badhīmah from Abī ‘Ubaidah who said, ‘the Messenger of Allāh ﷺ said, “When the Banī Isrā’īl deteriorated, a person who found his brother commit a sin would reprimand him; but if he found him again the next day, he did not stop him. The commission of sin by the man did not even prevent him from eating and drinking and associating with him. So Allāh made their hearts compatible with each other and he revealed about them in the Qur’ān: “Cursed were those who disbelieved from among the Children of Isrā’īl by the tongue of Dāwūd, and of ‘Īsā, son of Maryam. That was because they disobeyed and used to transgress the limits.” He recited it up to: “And had they believed in Allāh and the Prophet (ﷺ) and that which is revealed to him, they would not have taken the disbelievers as friends; but many of them are transgressors.” (Sūrah Al Mā’idah [5]: āyāt 78-81) Allāh’s Messenger ﷺ sat up straight though he had been reclining hitherto. He said, “No! Not until you hold the hand of the oppressor, and incline him to turn to the Truth”. Narrated to us from Bundār who narrated from Abū Dāwūd Aṭ-Ṭayālīsī and he dicatetd it to me. Narrated to us from Muḥammad bin Muslim bin Abī Al Waḍḍāḥ from Badhīmah from Abī ‘Ubaidah from ‘Abdullāh from the Prophet ﷺ.

Musnad Aḥmad, Kitāb Musnad Kūfiyin 17653:

حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ حَدَّثَنَا زَكْرِيَّا بْنُ أَبِي زَائِدَةَ عَنْ الشَّعْبِيِّ عَنِ التُّعْمَانِ بْنِ بَشِيرٍ
 عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَثَلُ الْقَائِمِ عَلَى حُدُودِ اللَّهِ تَعَالَى وَالرَّائِعِ فِيهَا
 وَالْمُدَّهِنِ فِيهَا مَثَلُ قَوْمٍ اسْتَهْمُوا عَلَى سَفِينَةٍ فَأَصَابَ بَعْضُهُمْ أَعْلَاهَا وَأَصَابَ بَعْضُهُمْ
 أَسْفَلَهَا وَأَوْعَرَهَا وَإِذَا الَّذِينَ أَسْفَلَهَا إِذَا اسْتَقَمُوا مِنَ الْمَاءِ مَرُّوا عَلَى أَصْحَابِهِمْ فَادَّوَّهُمْ

فَقَالُوا لَوْ أَنَّا خَرَفْنَا فِي نَصِينَا خَرْفًا فَاسْتَقَيْنَا مِنْهُ وَلَمْ نَمُرَّ عَلَى أَصْحَابِنَا فَنُؤْذِيَهُمْ فَإِنْ تَرَكُوهُمْ وَمَا أَرَادُوا هَلَكُوا وَإِنْ أَخَذُوا عَلَى أَيْدِيهِمْ بَجَوْا جَمِيعًا

Narrated to us from Ishāq bin Yūsuf who narrated from Zakarīya bin Abī Zā'idah from Ash-Sha'īy from An-Nu'mān bin Bashīr from the Prophet ﷺ who said, "The parable of people who are firm believers in the laws of Allāh and people who fall into matters that are ḥarām, is like a group of people who shared places on a ship. Some of them got places on the top, and some others got places in the bottom dangerous section. I the people who were below needed drinking water, then they must ascend upwards passing their companions who were on the top thus making difficulties for them. So those people who were in the bottom said, 'Better for us to make a hole in our place, so that we do not have to pass and cause difficulties our friends on top'. So if the people who are on the top allow their friends from below to carry out what they desire, then surely they will all perish, and if they prevent them then all will be saved".

MASHRŪ'ĪYAH DA'WAH

Ṣaḥīḥ Al Bukhārī, Kitāb Al Ḥajj 1623:

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا فُضَيْلُ بْنُ غَزْوَانَ حَدَّثَنَا عِكْرَمَةُ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطَبَ النَّاسَ يَوْمَ النَّحْرِ فَقَالَ يَا أَيُّهَا النَّاسُ أَيُّ يَوْمٍ هَذَا قَالُوا يَوْمٌ حَرَامٌ قَالَ فَأَيُّ بَلَدٍ هَذَا قَالُوا بَلَدٌ حَرَامٌ قَالَ فَأَيُّ شَهْرٍ هَذَا قَالُوا شَهْرٌ حَرَامٌ قَالَ فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا فَأَعَادَهَا مِرَارًا ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ اللَّهُمَّ هَلْ بَلَغْتُ اللَّهَ هَلْ بَلَغْتُ قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا فَوَالَّذِي نَفْسِي بِيَدِهِ

إِنَّهَا لَوْصِيَّتُهُ إِلَى أُمَّتِهِ فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ

Narrated to us from ‘Alī bin ‘Abdullāh who related from Yaḥyā bin Sa‘īd who narrated from Fuḍail bin Ghazwān who narrated from ‘Ikrimah from Ibn ‘Abbās ؓ, ‘Indeed the Messenger of Allāh ﷺ delivered a sermon on the Day of Naḥr, and said, “O people! (Tell me) what is the day today?” The people replied, ‘It is the forbidden (sacred) day.’ He asked again, “What town is this?” They replied, ‘It is the forbidden (Sacred) town.’ He asked, “Which month is this?” They replied, ‘It is the forbidden (Sacred) month.’ He said, “No doubt! Your blood, your properties, and your honor are sacred to one another like the sanctity of this day of yours, in this (sacred) town (Makkah) of yours, in this month of yours”. The Prophet ﷺ repeated his statement again and again. After that he raised his head and said, “O Allāh! Haven't I conveyed (Your Message) to them'. Haven't I conveyed Your Message to them?” Ibn ‘Abbās added, ‘By Him in whose hand my soul is, the following was his will (Prophet’s will) to his followers:—It is incumbent upon those who are present to convey this information to those who are absent. Beware don't renegade (as) disbelievers (turn into infidels) after me, Striking the necks (cutting the throats) of one another’.

Ṣaḥīḥ Al Bukhārī, Kitāb Al Fitan 7551:

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا يَحْيَى حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ حَدَّثَنَا ابْنُ سِيرِينَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ عَنْ أَبِي بَكْرَةَ وَعَنْ رَجُلٍ آخَرَ هُوَ أَفْضَلُ فِي نَفْسِي مِنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ عَنْ أَبِي بَكْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطَبَ النَّاسَ فَقَالَ أَلَا تَذَرُونَ أَيُّ يَوْمٍ هَذَا قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِعَيْرِ اسْمِهِ فَقَالَ أَلَيْسَ يَوْمَ النَّحْرِ فُلْنَا بَلَى يَا رَسُولَ اللَّهِ قَالَ أَيُّ بَلَدٍ هَذَا أَلَيْسَتْ بِالْبَلَدَةِ الْحَرَامِ فُلْنَا بَلَى يَا رَسُولَ اللَّهِ قَالَ فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ وَأَبْشَارَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ

هَذَا فِي شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا أَلَا هَلْ بَلَغْتُ قُلْنَا نَعَمْ قَالَ اللَّهُمَّ اشْهَدْ فَلْيَبْلُغِ
 الشَّاهِدُ الْعَائِبَ فَإِنَّهُ رَبٌّ مُبْلَغٌ يُبْلَغُهُ لِمَنْ هُوَ أَوْعَى لَهُ فَكَانَ كَذَلِكَ قَالَ لَا تَرْجِعُوا
 بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ فَلَمَّا كَانَ يَوْمَ حُرْقِ ابْنِ الْحَضْرَمِيِّ حِينَ حَرَّقَهُ
 جَارِيَةُ بْنُ قُدَامَةَ قَالَ أَشْرِفُوا عَلَى أَبِي بَكْرَةَ فَقَالُوا هَذَا أَبُو بَكْرَةَ يَرَاكَ قَالَ عَبْدُ الرَّحْمَنِ
 فَحَدَّثَنِي أُمِّي عَنْ أَبِي بَكْرَةَ أَنَّهُ قَالَ لَوْ دَخَلُوا عَلَيَّ مَا بَهَشْتُ بِقَصَبَةٍ

Narrated to us from Musaddad who narrated from Yahyā who narrated from Qurrah bin Khālīd who narrated from Ibn Sīrīn from ‘Abdur - Raḥmān bin Bakrah from Abī Bakrah and from a another man more eminent than ‘Abdur-Raḥmān bin Abī Bakrah from Abī Bakrah thast the Messenger of Allāh ﷺ gave a speech in front of his companions and asked, “Do you know what day it is today?” ‘Allāh and His Messenger know better’, they answered. Abū Bakrah said, ‘Until at the time we expected that the Prophet would name it with another name’. Then the Prophet ﷺ spoke, “Isn’t this the day of Naḥr (sacrifice)?” We answered, ‘Correct O Messenger of Allāh (ﷺ)’. The Messenger of Allāh ﷺ asked, “Which nation is this, isn’t it the nation of Ḥarām (Makkah)?” ‘Correct O Messenger of Allāh (ﷺ)’, we answered. The Messenger of Allāh ﷺ said, “Indeed your blood, your wealth, your dignity, and your skins are as ḥarām as this day, within this month, within this nation, haven’t I declared that to you?” ‘Correct’, we answered. The Prophet ﷺ continued, “O Allāh, bear witness, let those who are here today convey this message to those who are absent, for some of those to whom it is conveyed may comprehend it better than some of those who have heard it directly”. Then he ﷺ further said, “Do not go astray after me by cutting the necks of each other”. And when Ibn Khadrāmī was burnt by a slave servant of Ibn Qudāmāh, ‘Abdur-Raḥmān said, ‘All of you help Abū Bakrah from his high place!’ Then they said, ‘This is Abū Bakrah, look at you O slave servant!’ ‘Abdur-Raḥmān said, ‘My mother related to from Abū Bakrah that he said, ‘If they had met me, I too would not have been able to hit them with my stick’.

Ṣaḥīḥ Muslim, Kitāb Al Qasāmah wa’l Muḥārabain wa’l Qiṣāṣ wa’l Diyāt (Book of Oaths and Establishing the Responsibility of Murder and Fighting and Requit and Blood-wit) 3180:

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَوْنٍ عَنْ مُحَمَّدٍ
 بْنِ سِيرِينَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ عَنْ أَبِيهِ قَالَ لَمَّا كَانَ ذَلِكَ الْيَوْمَ قَعَدَ عَلَى بَعِيرِهِ
 وَأَخَذَ إِنْسَانٌ بِخِطَامِهِ فَقَالَ أَتَذُرُونَ أَيَّ يَوْمٍ هَذَا قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ حَتَّى ظَنَنَّا أَنَّهُ
 سَيُسَمِّيهِ سِوَى اسْمِهِ فَقَالَ أَلَيْسَ يَوْمَ النَّحْرِ قُلْنَا بَلَى يَا رَسُولَ اللَّهِ قَالَ فَأَيُّ شَهْرٍ هَذَا
 قُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ أَلَيْسَ بِذِي الْحِجَّةِ قُلْنَا بَلَى يَا رَسُولَ اللَّهِ قَالَ فَأَيُّ بَلَدٍ هَذَا
 قُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ سِوَى اسْمِهِ قَالَ أَلَيْسَ بِالْبَلَدَةِ قُلْنَا بَلَى
 يَا رَسُولَ اللَّهِ قَالَ فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي
 شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا فَلْيَبْلُغِ الشَّاهِدُ الْغَائِبَ قَالَ ثُمَّ انْكَفَأَ إِلَى كَبْشَيْنِ أُمْلَحَيْنِ
 فَذَبَحَهُمَا وَإِلَى جُزْئَةٍ مِنَ الْغَنَمِ فَقَسَمَهَا بَيْنَنَا حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا حَمَّادُ بْنُ
 مَسْعَدَةَ عَنْ ابْنِ عَوْنٍ قَالَ قَالَ مُحَمَّدٌ قَالَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرَةَ عَنْ أَبِيهِ قَالَ لَمَّا كَانَ
 ذَلِكَ الْيَوْمَ جَلَسَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى بَعِيرٍ قَالَ وَرَجُلٌ أَحَدُ بَرَامِهِ أَوْ قَالَ
 بِخِطَامِهِ فَذَكَرَ نَحْوَ حَدِيثِ يَزِيدَ بْنِ زُرَيْعٍ حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ عَنْ مِثْمُونٍ حَدَّثَنَا يَحْيَى
 بْنُ سَعِيدٍ حَدَّثَنَا قُتَيْبَةُ بْنُ خَالِدٍ حَدَّثَنَا مُحَمَّدُ بْنُ سِيرِينَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ
 وَعَنْ رَجُلٍ آخَرَ هُوَ فِي نَفْسِي أَفْضَلُ مِنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ وَحَدَّثَنَا مُحَمَّدُ بْنُ
 عَمْرٍو عَنْ جَبَلَةَ وَأَحْمَدُ بْنُ حِرَاشٍ قَالَا حَدَّثَنَا أَبُو عَامِرٍ عَبْدُ الْمَلِكِ بْنُ عَمْرٍو حَدَّثَنَا قُتَيْبَةُ
 بِإِسْنَادِ يَحْيَى بْنِ سَعِيدٍ وَسَمِعْتُ الرَّجُلَ مُحَمَّدَ بْنَ عَبْدِ الرَّحْمَنِ عَنْ أَبِي بَكْرَةَ قَالَ خَطَبَنَا رَسُولُ
 اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ النَّحْرِ فَقَالَ أَيُّ يَوْمٍ هَذَا وَسَأَلُوا الْحَدِيثَ بِمِثْلِ حَدِيثِ
 ابْنِ عَوْنٍ غَيْرَ أَنَّهُ لَا يَذْكُرُ وَأَعْرَاضَكُمْ وَلَا يَذْكُرُ ثُمَّ انْكَفَأَ إِلَى كَبْشَيْنِ وَمَا بَعْدُهُ وَقَالَ فِي

الْحَدِيثِ كَحُزْمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا إِلَى يَوْمٍ تَلْقَوْنَ رَبَّكُمْ أَلَا هَلْ
بَلَغْتُ قَالُوا نَعَمْ قَالَ اللَّهُمَّ اشْهَدْ

Narrated to us from Naṣr bin ‘Alī Al Jahḍamīy who narrated from Yazīd bin Zurai^c who narrated from ‘Abdullāh bin ‘Awn from Muḥammad bin Sīrīn from ‘Abdur-Raḥmān bin Abī Bakrah from his father who said, ‘On that day he sat on his donkey, then a person held onto its reins and he ﷺ said, “What day is this? We said: Allāh and His Messenger know best. He (the Prophet) remained silent until we thought that he would give it another name. Then he ﷺ said, “Is it not the Day of Sacrifice?” We said: ‘Yes’, Allāh’s Messenger. He ﷺ asked again, “Which month is this?” They answered, ‘Allāh and His Messenger know best’. He said, “Is it not Dhū’l-Ḥijja?” We said: ‘Yes’. Then he ﷺ asked, “Which city is this?” We said: ‘Allāh and His Messenger know best’. He (the Prophet) remained silent until we thought that he would give it another name. He (the Prophet) said: “Is it not the Baldah (the city of Makkah)?” We answered, ‘Yes O Messenger of Allāh (ﷺ)’ He said, “Your blood, your property (Muḥammad, one of the narrators, said: I think, he also said this) and your honour are sacred to you like the sacredness of this day of yours, in this city of yours, and in this month of yours. Let him who is present convey to him who is absent!” Abū Bakrah continued, ‘He ﷺ then turned his attention towards two multicoloured (black and white) rams and slaughtered them, and two goats, and distributed them amongst us’. Narrated to us from Muḥammad Bin Al Muthannā who narrated from Ḥammād bin Mus‘adah from Ibn ‘Awn who said, ‘Muḥammad said, ‘‘Abdur-Raḥmān bin Abī Bakrah from his father who said, ‘On that day he ﷺ sat on his donkey, and Abū Bakrah said, ‘then a man held onto the reins of the donkey’ – or said, ‘its reins’. Then he stated it like the ḥadīth of Yazīd bin Zurai^c. It was narrated to me from Muḥammad bin Ḥātim bin Maimūn who narrated from Yaḥyā bin Sa‘īd who narrated from Qais bin Khālīd who narrated from Muḥammad bin Sīrīn from ‘Abdur-Raḥmān bin Abī Bakrah and from a man who according to me was more esteemed than ‘Abdur-Raḥmān bin Abī Bakrah’. And narrated from Muḥammad bin ‘Amrū bin Jabalah and Aḥmad bin Khīrāsh who (both) said, ‘It was narrated to us from Abū ‘Āmir ‘Abdul-Mālīk from ‘Amrū who narrated from Qurrah – with the sanād from Yaḥyā bin Sa‘īd, and he named that man with - Ḥumaid bin ‘Abdur-Raḥmān from Abī Bakrah who said, ‘The Messenger of Allāh ﷺ gave a speech on the day of sacrifice, and said,

“What day is today?”, and he continued this *ḥadīth* as in the manner of that of Ibn ‘Awn. Excepting that he did not state, “Your honour”. And he did not state, “He then turned his attention towards two multicoloured (black and white) rams”, and so on. And within that *ḥadīth* he only stated, “Like the sacredness of this day of yours, in this city of yours, and in this month of yours until all of you meet with your Lord. Have I not delivered (the message) to you?”. They answered, ‘Yes surely’. He ﷺ said again, “O Allāh, bear witness”.

Musnad Aḥmad, Kitāb Musnad Banī Hāshim (Book of the Narrations of the Banī Hāshim) 1932:

حَدَّثَنَا ابْنُ مُنَيَّرٍ حَدَّثَنَا فُضَيْلٌ يَعْنِي ابْنَ عَزْوَانَ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّةِ الْوَدَاعِ يَا أَيُّهَا النَّاسُ أَيُّ يَوْمٍ هَذَا قَالُوا هَذَا يَوْمٌ
حَرَامٌ قَالَ أَيُّ بَلَدٍ هَذَا قَالُوا بَلَدٌ حَرَامٌ قَالَ فَأَيُّ شَهْرٍ هَذَا قَالُوا شَهْرٌ حَرَامٌ قَالَ إِنَّ
أَمْوَالَكُمْ وَدِمَاءَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا فِي
شَهْرِكُمْ هَذَا ثُمَّ أَعَادَهَا مِرَارًا ثُمَّ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ فَقَالَ اللَّهُمَّ هَلْ بَلَغْتُ مِرَارًا قَالَ
يَقُولُ ابْنُ عَبَّاسٍ وَاللَّهِ إِنَّهَا لَوْصِيَّةٌ إِلَى رَبِّهِ عَزَّ وَجَلَّ ثُمَّ قَالَ أَلَا فَلْيَبْلُغِ الشَّاهِدُ الْغَائِبَ لَا
تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ

Narrated to us from Ibn Numair who narrated from Fuḍail that is Ibn Ghazwān from ‘Ikrimah from Ibn ‘Abbās who said, ‘The Messenger of Allāh ﷺ said at the time of Ḥajj Al Wadā’, “O mankind, what day is today?” The people answered, ‘This is the Day of Ḥarām’. He ﷺ asked, “What city is this?” They answered, ‘This is the city of Al Ḥarām (Makkah)’. The Prophet ﷺ asked again, “And what month is this?” They answered, ‘The month of Ḥarām’. The Prophet ﷺ said, “Indeed the blood, wealth, and honour of you all is ḥarām for you all (not to be taken arbitrarily/deprived of) in the same manner as the ḥarām of this day in this city in this month”. Then the Prophet ﷺ repeated it and then repeated it again, and then he raised his head up and said, “O Allāh, I have conveyed it”, repeatedly. He said, ‘Ibn ‘Abbās said, “By Allāh, indeed it is an

exhortation to return to the Lord ﷻ. Then he ﷻ said, “So let those who have attended here today convey to those who did not, and don’t any of you return to disbelief after me, by some of you killing others”.

Musnad Aḥmad, Musnad Madinīyin (Narrations of those from Madinah) 15782:

حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ قَالَ حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ أَبِي طَلْحَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا غَلَبَ قَوْمًا أَحَبَّ أَنْ يُقِيمَ بِعَرَصَتِهِمْ ثَلَاثًا

Narrated to us from Mu‘ādh bin Mu‘ādh who said it was narrated from Sa‘īd bin Abī ‘Arūbah from Qatāsah from Anas bin Mālīk from Abī Ṭalḥah that the Messenger of Allāh ﷺ when he had defeated a people, then he ﷺ was glad to remain living in that area for three days.

Musnad Aḥmad, Musnad Al Baṣrīyin (Narrations of the people of Baṣrah) 19182:

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ بَهْزٍ قَالَ أَخْبَرَنِي أَبِي عَنْ جَدِّي قَالَ أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا رَسُولَ اللَّهِ وَاللَّهِ مَا أَتَيْتُكَ حَتَّى حَلَفْتُ أَكْثَرَ مِنْ عَدَدِ أَوْلَاءِ وَضَرَبَ إِحْدَى يَدَيْهِ عَلَى الْأُخْرَى أَنْ لَا آتِيكَ وَلَا آتِيَ دِينَكَ وَإِنِّي قَدْ جِئْتُ امْرَأً لَا أَغْفِلُ شَيْئًا إِلَّا مَا عَلَّمَنِي اللَّهُ عَزَّ وَجَلَّ وَرَسُولُهُ وَإِنِّي أَسْأَلُكَ بِوَجْهِ اللَّهِ بِمَ بَعَثَكَ رَبُّنَا إِلَيْنَا قَالَ بِالْإِسْلَامِ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ وَمَا آيَةُ الْإِسْلَامِ قَالَ أَنْ تَقُولَ أَسْلَمْتُ وَجْهِي لِلَّهِ وَخَلَّيْتُ وَتَقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ وَكُلُّ مُسْلِمٍ عَلَى مُسْلِمٍ مُحَرَّمٌ أَخَوَانِ نَصِيرَانِ لَا يَقْبَلُ اللَّهُ عَزَّ وَجَلَّ مِنْ مُشْرِكٍ يُشْرِكُ بَعْدَ مَا أَسْلَمَ عَمَلًا أَوْ يُفَارِقُ الْمُشْرِكِينَ إِلَى الْمُسْلِمِينَ مَا لِي أُمْسِكُ بِحُجْرَتِكُمْ عَنِ النَّارِ أَلَا إِنَّ رَبِّي دَاعِيٌّ وَإِنَّهُ سَائِلِي هَلْ بَلَغْتَ عِبَادِي وَأَنَا قَائِلٌ لَهُ رَبِّ قَدْ بَلَغْتُهُمْ أَلَا فَلْيُبَلِّغِ الشَّاهِدُ مِنْكُمْ الْعَائِبَ ثُمَّ إِنَّكُمْ مَدْعُوُونَ وَمُقَدَّمَةٌ

أَفْوَاهُكُمْ بِالْفِدَامِ وَإِنَّ أَوَّلَ مَا يُبَيِّنُ وَقَالَ بِوَاسِطٍ يُتَرَجِّمُ قَالَ وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ عَلَى فَحْدِهِ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ هَذَا دِينُنَا قَالَ هَذَا دِينُكُمْ وَأَيْنَمَا تُحْسِنُ يَكُونْ

Narrated to us from Yaḥyā bin Saʿīd from Bahz who said, ‘It was related to me from my father from my grandfather who said, ‘I came to see the Messenger of Allāh ﷺ and said, ‘O Messenger of Allāh ﷺ, I did not come here to meet you until I swore by means of my fingers – while clasping one hand with the other hand -, that I will not come to you, and likewise not follow the teachings of your Deen. Indeed this time I have come without knowing anything whatsoever except if it be that Allāh ﷻ and His Messenger of Allāh ﷺ teach me, and I ask in the hope of the face of Allāh, by means of what our Lord sent you to us?’ He ﷺ answered, “With Islām”. I asked, ‘O Messenger of Allāh ﷺ, what are the characteristics of Islām?’ He answered, “That you state, I surrender completely to Allāh and dispose of all that is worshipped besides Allāh, establish ṣalāt, pay zakāt. Every Muslim is a brother to another Muslim. Allāh will not accept the repentance of a person who associates partners with Him after having embraced Islām and practiced it or until he separates himself from the polytheists in order to gather together with Muslims, and indeed I cannot help any of you from Hell, and know that your Lord has called me and asked, “have you already conveyed it to My Servants?” I answered, “O My Lord. Indeed I have already conveyed it to them. And in order that those who are here amongst you convey it to those who are not here, then your mouths will be locked, and indeed this is the first time to explain (speaking) – and he ﷺ said, via an intermediary - Muʿāwiyah continued, ‘The Messenger of Allāh ﷺ with his hand on his thigh ‘. Muʿawiyah said, ‘then I asked, ‘O Messenger of Allāh ﷺ, is this part of our Deen?’ He ﷺ answered, “Yes, this is part of our Deen, and wherever is good is good for you all”’.

Musnad Aḥmad, Kitāb Musnad Al Baṣrīyin 19188:

حَدَّثَنَا إِسْمَاعِيلُ أَخْبَرَنَا بِهِزُّ بْنُ حَكِيمٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ أَتَيْتُهُ فَقُلْتُ وَاللَّهِ مَا أَتَيْتُكَ حَتَّى حَلَفْتُ أَكْثَرَ مِنْ عَدَدِ أَوْلَاءٍ أَنْ لَا أَتِيكَ وَلَا آتِيَ دِينِكَ وَجَمَعَ بِهِزُّ بَيْنَ كَفَيْهِ وَقَدْ جِئْتُ امْرَأً لَا أَعْقِلُ شَيْئًا إِلَّا مَا عَلَّمَنِي اللَّهُ تَبَارَكَ وَتَعَالَى وَرَسُولُهُ وَإِنِّي أَسْأَلُكَ بِوَجْهِ اللَّهِ بِمَ بَعَثَكَ اللَّهُ إِلَيْنَا قَالَ بِالْإِسْلَامِ قُلْتُ وَمَا آيَاتُ الْإِسْلَامِ قَالَ أَنْ تَقُولَ أَسْلَمْتُ وَجْهِي لِلَّهِ وَتَحْلِلَيْتُ وَتُقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ كُلُّ مُسْلِمٍ عَلَى مُسْلِمٍ مُحَرَّمٌ أَخَوَانِ نَصِيرَانِ لَا يَقْبَلُ اللَّهُ مِنْ مُشْرِكٍ أَشْرَكَ بَعْدَ مَا أَسْلَمَ عَمَلًا وَتُفَارِقُ الْمُشْرِكِينَ إِلَى الْمُسْلِمِينَ مَا لِي أُمْسِكُ بِحُجْرَتِكُمْ عَنِ النَّارِ أَلَا إِنَّ رَبِّي عَزَّ وَجَلَّ دَاعِي وَإِنَّهُ سَائِلِي هَلْ بَلَغْتُ عِبَادَهُ وَإِنِّي قَائِلٌ رَبِّ إِنِّي قَدْ بَلَغْتُهُمْ فَلْيَبْلُغِ الشَّاهِدُ مِنْكُمْ الْغَائِبَ ثُمَّ إِنَّكُمْ مَدْعُوُونَ مُقَدَّمَةٌ أَفْوَاهُكُمْ بِالْفِدَامِ ثُمَّ إِنَّ أَوَّلَ مَا يُبَيَّنُّ عَنْ أَحَدِكُمْ لَفَحْدُهُ وَكَفُّهُ قُلْتُ يَا نَبِيَّ اللَّهِ هَذَا دِينُنَا قَالَ هَذَا دِينُكُمْ وَأَيْنَمَا تُحْسِنُ يَكْفِكَ

Narrated to us from Ismā'īl who related from Bahz bin Ḥakīm from his father from Jaddah who said, I asked the Prophet ﷺ, when I met with him, I asked, 'By Allāh, before I swore never to meet you, until I swore as much as possible not to meet you and not to follow your Deen – Bahz clenching his hand -, now I come without knowing anything except in order that Allāh ﷻ and His Messenger (ﷺ) to teach me, and I ask with the hope for the face of Allāh before me with what has Allāh sent you to us?' He ﷺ said, "With the Deen of Islām". I asked, 'O Messenger of Allāh (ﷺ); What are the characteristics of Islām?' He ﷺ answered, "That you state: I completely surrender myself to Allāh and abandon all worship except to Allāh, establish ṣalāt, pay zakāt. Every Muslim is ḥarām to another Muslim (honoured – life cannot be taken unjustly), (like) two brothers who mutually defend each other. Allāh will not accept the repentance of a person who associates partners with Him after he has embraced Islām by practicing it and until he separates (disassociates) himself from the mushrikīn (polytheists) by directing himself towards the Muslims; indeed I cannot help you from Hell, and know that my Lord has called me and asked: "have you already conveyed (the message) to My servants?" I answered, "O my Lord, indeed I have already conveyed (the message) to

them. And so that those among you who have attended here today convey to those who have not attended, then your mouths will be sealed; indeed the first time it was explained (spoken) about yourselves was his thigh (his leg) and the palm of his hand”. I asked, ‘O Prophet of Allāh ﷺ, is this matter part of the Deen?’ He ﷺ answered, “This is included amongst the Deen of all of you, and wherever you do good, that is enough for you’.

Musnad Aḥmad, Kitāb Musnad Al Baṣṛiyin 19493:

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ عَنْ ابْنِ عَوْنٍ عَنْ مُحَمَّدٍ يَغْنِي ابْنَ سِيرِينَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ عَنْ أَبِي بَكْرَةَ قَالَ لَمَّا كَانَ ذَلِكَ الْيَوْمُ قَعَدَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى بَعِيرٍ وَأَخَذَ رَجُلٌ بِرِجَامِهِ أَوْ بِحِطَامِهِ فَقَالَ أَيُّ يَوْمٍ هَذَا قَالَ فَسَكَتْنَا حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ سِوَى اسْمِهِ قَالَ أَلَيْسَ بِالنَّحْرِ قَالَ قُلْنَا بَلَى قَالَ فَأَيُّ شَهْرٍ هَذَا قَالَ فَسَكَتْنَا حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ سِوَى اسْمِهِ فَقَالَ أَلَيْسَ بِذِي الْحِجَّةِ قَالَ قُلْنَا بَلَى قَالَ فَأَيُّ بَلَدٍ هَذَا قَالَ فَسَكَتْنَا حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ سِوَى اسْمِهِ فَقَالَ أَلَيْسَ بِالْبَلَدَةِ قَالَ قُلْنَا بَلَى قَالَ فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ بَيْنَكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا أَلَا فَلْيُبَلِّغِ الشَّاهِدُ الْعَائِبُ فَإِنَّ الشَّاهِدَ عَسَى أَنْ يُبَلِّغَهُ مَنْ هُوَ أَوْعَى لَهُ مِنْهُ قَالَ مُحَمَّدٌ فَقَالَ رَجُلٌ فَقَدْ كَانَ ذَاكَ

Narrated to us from Muḥammad bin Abī ‘Adīy from Ibn ‘Awn from Muḥammad that is Ibn Sīrīn from ‘Abdur-Raḥmān bin Abī Bakrah from Abī Bakrah who said, ‘One day the Messenger of Allāh ﷺ sat upon his camel, with someone holding the reins of the camel, then The Messenger of Allāh ﷺ asked, “What day is it today?” Abū Bakrah said, ‘We remained quiet, until we thought that he was going to call it by another name’. He ﷺ asked, “Isn’t today the day of Naḥr (slaughtering of sacrificial animals)?” We said, ‘Yes, correct’. Then he ﷺ asked again, “What month is this?” Abū Bakrah said, ‘We remained quiet, until we thought that he was going to call it by another name’. He said, “Isn’t it the month of Dhū’l-Hijja?” We answered, ‘Yes, correct’. He ﷺ asked again, “What city are we in?”

Abū Bakrah said again, ‘We remained quiet, until we thought that he was going to call it by another name’. Again he said, “Isn’t this the land of Ḥarām?” We answered, ‘Yes’. He continued, “Indeed the blood, wealth and honour of all of you is ḥarām in the same manner as this day, this month, and this city are ḥarām, have I not conveyed this? And let those who were present here today convey to those who were not present today and it can be that the one has witnessed conveys it to a person of more understanding” Muḥammad said, ‘A person stated, ‘Indeed that matter has already happened’.

Ṣaḥīḥ Al Bukhārī, Kitāb Al Manāqib (Book of Virtues and Merits) 3425:

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ أَبِي حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَأُعْطِيَنَّ الرَّايَةَ غَدًا رَجُلًا يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ قَالَ فَبَاتَ النَّاسُ يَدُوكُونَ لَيْلَتَهُمْ أَيُّهُمْ يُعْطَاهَا فَلَمَّا أَصْبَحَ النَّاسُ عَدُّوا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّهُمْ يَرْجُو أَنْ يُعْطَاهَا فَقَالَ أَيْنَ عَلِيُّ بْنُ أَبِي طَالِبٍ فَقَالُوا يَشْتَكِي عَيْنَيْهِ يَا رَسُولَ اللَّهِ قَالَ فَأَرْسَلُوا إِلَيْهِ فَأَثْبُونِي بِهِ فَلَمَّا جَاءَ بَصَقَ فِي عَيْنَيْهِ وَدَعَا لَهُ فَبَرَأَ حَتَّى كَأَنَّ لَمْ يَكُنْ بِهِ وَجَعٌ فَأَعْطَاهُ الرَّايَةَ فَقَالَ عَلِيُّ يَا رَسُولَ اللَّهِ أَفَأَتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنَا فَقَالَ انْفُذْ عَلَى رِسْلِكَ حَتَّى تَنْزِلَ بِسَاحَتِهِمْ ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ مِنْ حَقِّ اللَّهِ فِيهِ فَوَاللَّهِ لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ

Narrated to us from Qutaibah bin Sa‘īd who narrated from ‘Abdul-‘Azīz from Abī Ḥāzim from Sahl bin Sa‘d ؓ that the Messenger of Allāh ﷺ said, “Tomorrow, indeed I will surrender this command flag to a man by means of whose hand Allāh will win this battle”. (Sahl) said, ‘So the people spent the night discussing amongst themselves as to who would be given that trust’. In the morning, the people had already gathered in front of the Messenger of Allāh ﷺ and each desired to be granted that trust. He ﷺ said, “Where is ‘Alī bin Abī Ṭālib?” The people answered, ‘he has sore eyes, O

Messenger of Allāh ﷺ. He ﷺ said, “Go get him and bring him here”. When ‘Alī arrived with his swollen eyes, he ﷺ made a du‘ā and then his eyes healed immediately as if there had been no problem with them before. Eventually he ﷺ surrendered the command flag to him. ‘Alī said, ‘O Messenger of Allāh ﷺ, will I fight against them until they become like us? He ﷺ said, “Carry it out quietly until you stop at their place, then invite them to embrace Islām and relate to them what are their obligations from the rights of Allāh. Indeed in the event that Allāh bestows guidance to a person by means of your intercession, that matter is better for you than a red camel (the best of wealth)”’.

Ṣaḥīḥ Al Bukhārī, Kitāb Al Maghāzī (Book of Military Expeditions) 3888:

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي حَازِمٍ قَالَ أَخْبَرَنِي سَهْلُ بْنُ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَوْمَ خَيْبَرَ لَأُعْطِيَنَّ هَذِهِ الرَّايَةَ غَدًا رَجُلًا يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ يُحِبُّ اللَّهَ وَرَسُولَهُ وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ قَالَ فَبَاتَ النَّاسُ يَدُوكُونَ لَيْلَتَهُمْ أَيُّهُمْ يُعْطَاهَا فَلَمَّا أَصْبَحَ النَّاسُ عَدَوْا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّهُمْ يَرْجُو أَنْ يُعْطَاهَا فَقَالَ أَيُّنَ عَلِيٍّ بْنُ أَبِي طَالِبٍ فَقِيلَ هُوَ يَا رَسُولَ اللَّهِ يَشْتَكِي عَيْنَيْهِ قَالَ فَأَرْسَلُوا إِلَيْهِ فَأُتِيَ بِهِ فَبَصَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي عَيْنَيْهِ وَدَعَا لَهُ فَبَرَأَ حَتَّى كَأَنَّ لَمْ يَكُنْ بِهِ وَجَعٌ فَأَعْطَاهُ الرَّايَةَ فَقَالَ عَلِيٌّ يَا رَسُولَ اللَّهِ أَقَاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنَا فَقَالَ انْفُذْ عَلَى رِسْلِكَ حَتَّى تَنْزِلَ بِسَاحَتِهِمْ ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ وَأَخْبِرُهُمْ بِمَا يَجِبُ عَلَيْهِمْ مِنْ حَقِّ اللَّهِ فِيهِ فَوَاللَّهِ لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ

Narrated to us from Qutaibah bin Sa‘īd who narrated from Ya‘qūb bin ‘Abdur-Raḥmān from Abī Ḥāzim who said it was related from Sahl bin sa‘d ؓ that the Messenger of Allāh ﷺ at the time of the Battle of Khaibar said, “Indeed tomorrow I will surrender a command flag to a man who will by means of his hand Allāh will win this battle. He is a man who loves

Allāh and His Messenger and Allāh and His Messenger love him”. Sahl said, ‘Then that night the people discussed who it would be amongst them that would be bestowed with that trust’. The following orning, the people had already gathered in front of the Messenger of Allāh ﷺ and each hoped to be given that trust. He ﷺ asked, “Where is ‘Alī bin Abū Ṭālib?” The companions answered, ‘He is sick with his eyes O Messenger of Allāh ﷺ’. He said, “Go and bring him here”. The Messenger of Allāh ﷺ then spat in his eyes and made a du‘ā. Instantly his eyes were healed as if they had never been sick beforehand. Eventually he ﷺ surrendered a command flag to him. ‘Alī said, ‘O Messenger of Allāh ﷺ, I will fight against them until they become like us’. He ﷺ said, “Carry on quietly until you come to to their place then invite them to accept Islām and inform them as to what are their obligations towards the rights of Allāh. Indeed where it ot be that Allāh bestowed guidance to one of them by means of your intercession, that matter would be better for you than a red camel (the best of wealth)”’.

Ṣaḥīḥ Muslim, Kitāb Faḍā’il Aṣ-Ṣaḥābah 4423:

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ حَازِمٍ عَنْ أَبِي حَازِمٍ عَنْ سَهْلِ ح وَ
حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَاللَّفْظُ هَذَا حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ عَنْ أَبِي حَازِمٍ
أَخْبَرَنِي سَهْلُ بْنُ سَعْدٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَوْمَ خَيْبَرَ لَأُعْطِيَنَّ هَذِهِ
الرَّايَةَ رَجُلًا يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ يُحِبُّ اللَّهُ وَرَسُولُهُ وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ قَالَ فَبَاتَ النَّاسُ
يَدُوكُونَ لَيْلَتَهُمْ أُعْطَاهُمْ قَالَ فَلَمَّا أَصْبَحَ النَّاسُ عَدَوْا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ كُلُّهُمْ يَرْجُونَ أَنْ يُعْطَاهَا فَقَالَ أَيْنَ عَلِيٌّ بْنُ أَبِي طَالِبٍ فَقَالُوا هُوَ يَا رَسُولَ
اللَّهِ يَشْتَكِي عَيْنَيْهِ قَالَ فَأَرْسَلُوا إِلَيْهِ فَأُتِيَ بِهِ فَبَصَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي
عَيْنَيْهِ وَدَعَا لَهُ فَبَرَأَ حَتَّى كَأَنَّ لَمْ يَكُنْ بِهِ وَجَعٌ فَأَعْطَاهُ الرَّايَةَ فَقَالَ عَلِيُّ يَا رَسُولَ اللَّهِ
أَقَاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنَا فَقَالَ انْفُذْ عَلَى رِسْلِكَ حَتَّى تَنْزِلَ بِسَاحَتِهِمْ ثُمَّ ادْعُهُمْ إِلَى

الْإِسْلَامَ وَأَخْبَرَهُمْ بِمَا يَحِبُّ عَلَيْهِمْ مِنْ حَقِّ اللَّهِ فِيهِ فَوَاللَّهِ لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا
وَاحِدًا خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ

Narrated to us from Qutaibah bin Sa'īd who narrated from 'Abdur-Raḥmān that is Ibn Ḥāzim from Abī Ḥāzim from Sahl; and likewise narrated from Qutaibah bin Sa'īd; and the articulation of this ḥadīth is narrated from Ya'qūb that is Ibn 'Abdur-Raḥmān from Abī Ḥāzim who related to us from Sahl bin Sa'd that the Messenger of Allāh ﷺ said on the day of Khaibar, "Indeed I will submit the flag of war to a man in whose hands Allāh will bestow victory upon the Muslim. He loves Allāh and His Messenger, and conversely, Allāh and His Messenger love him. Sahl said, 'For one night the companions asked, 'who amongst them would be tasked with carrying the war flag'. The following day, the companions and the other Muslims came in front of the Messenger of Allāh ﷺ. Then the Messenger of Allāh ﷺ asked, "Where is 'Alī bin Abī Ṭālib?" The companions answered, 'He is presently sick with his eyes, O Messenger of Allāh ﷺ'. The Messenger of Allāh ﷺ said "Bring him here". Not long after, 'Alī bin Abī Ṭālib arrived to meet with the Messenger of Allāh ﷺ. Then the Messenger of Allāh ﷺ spat into both of his eyes and made du'ā for his recovery. Not long afterwards, both of the eyes of 'Alī were healed and no longer felt sick. Then the Messenger of Allāh ﷺ submitted the war flag to him. 'Alī bin Abī asked, 'O Messenger of Allāh ﷺ, must I fight against the mushrikīn until they become Muslims like us?' The Messenger of Allāh ﷺ answered, "O 'Alī, carry out your duty well and do not be in a hurry, until you arrive in their region. After that call them to embrace the Deen of Islām and inform them about the obligations they must carry out within the teachings of Islām! By Allāh, indeed the guidance of Allāh that is being given to a person (until he embraces Islām) by means of your intercession, is better for you than that you gain from the benefit of a red camel".

MASHRŪ'ĪYAH HIJRAH:

Musnad Aḥmad, Musnad Al Anṣār 22102:

حَدَّثَنَا حَجَّاجٌ حَدَّثَنَا يَحْيَى بْنُ أَبِي حَبِيبٍ عَنْ أَبِي الْخَيْرِ أَنَّ جُنَادَةَ بْنَ أَبِي أُمَيَّةَ حَدَّثَهُ أَنَّ رَجُلًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَعْضُهُمْ إِنَّ الْهِجْرَةَ قَدْ انْقَطَعَتْ فَاخْتَلَفُوا فِي ذَلِكَ قَالَ فَانْطَلَقْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّ أَتَاسًا يَقُولُونَ إِنَّ الْهِجْرَةَ قَدْ انْقَطَعَتْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْهِجْرَةَ لَا تَنْقَطِعُ مَا كَانَ الْجِهَادُ

Narrated to us from Hajjāj who narrated from Laith who related from Yazīd bin Abī Ḥabaib who related that Junādah bin Abī Umayyah narrated to him that a man from the companions of the Messenger of Allāh ﷺ said that hijrah was finished. Then they differed in their opinions over this matter, and then I Junādah went to the Messenger of Allāh ﷺ and then said, ‘O Messenger of Allāh ﷺ! People are saying that hijrah is finished’. The Messenger of Allāh ﷺ of Allāh said, “Hijrah is not finished as long as Jihād is still upheld”’.

Musnad Ad-Dārimī, Kitāb Aṣ-Ṣabr (Book of Patience) 2401:

حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ عَنْ حَرِيرِ بْنِ عُثْمَانَ عَنْ ابْنِ أَبِي عَوْفٍ وَهُوَ عَبْدُ الرَّحْمَنِ عَنْ أَبِي هِنْدٍ الْبَجَلِيِّ وَكَانَ مِنَ السَّلَفِ قَالَ تَذَاكُرُوا الْهِجْرَةَ عِنْدَ مُعَاوِيَةَ وَهُوَ عَلَى سَرِيرِهِ فَقَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا تَنْقَطِعُ الْهِجْرَةُ حَتَّى تَنْقَطِعَ التَّوْبَةُ ثَلَاثًا وَلَا تَنْقَطِعُ التَّوْبَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا

Narrated to us from Al Ḥakam bin Nāfi^c from Ḥazīm bin ‘Uthmān from Ibn Abī ‘Awf and he is ‘Abdur-Raḥmān from Abī Hind Al Bajalīy – and he is from (the scholars of) As-Salaf - who said, ‘People were mutually talking about hijrah in front of Mu‘āwiyah who was in the midst of them. Then he said, ‘I heard the Messenger of Allāh ﷺ say, “Hijrah is not finished until repentance is finished”’. - He ﷺ said this three times – “and repentance is not finished until the sun rises from the west”’.

Ṣaḥīḥ Muslim, Kitāb Al Jihād wa's-Siyar (Book of Jihād and Expedition) 3468:

و حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ حَدَّثَنَا أَبِي حَدَّثَنَا عَبْدُ اللَّهِ بْنُ حَبِيبٍ بْنِ أَبِي ثَابِتٍ
عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي حُسَيْنٍ عَنْ عَطَاءٍ عَنْ عَائِشَةَ قَالَتْ سُئِلَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الْهِجْرَةِ فَقَالَ لَا هِجْرَةَ بَعْدَ الْفَتْحِ وَلَكِنْ جِهَادٌ وَنِيَّةٌ وَإِذَا
اسْتُنْفِرْتُمْ فَانْفِرُوا

And narrated to us from Muḥammad bin ‘Abdullāh from Numair who narrated from his father who narrated from ‘Abdullāh bin Ḥabīb bin Abī Thābit from ‘Abdullāh bin ‘Abdur-Raḥmān bin Abī Ḥusain from ‘Aṭā’ from ‘Ā’ishah who said, ‘The Messenger of Allāh ﷺ was once asked about the matter of hijrah. He answered, “There is no hijrah after the conquest of Makkah, but what there is is jihād and intention (good). And whenever any of you is requested to go for war, then go to the battlefield”’.

Sunan At-Tirmidhī, Kitāb Faḍā’il Al Jihād (Book of the Merits of Jihād) 1516:

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ بُكَيرِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشَجِّ عَنْ عَطَاءٍ بْنِ يَسَارٍ عَنْ
ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَلَا أُخْبِرُكُمْ بِخَيْرِ النَّاسِ رَجُلٍ مُمْسِكٍ بِعِنَانِ
فَرَسِهِ فِي سَبِيلِ اللَّهِ أَلَا أُخْبِرُكُمْ بِالَّذِي يَتْلُوهُ رَجُلٌ مُعْتَزِلٌ فِي غَنِيمَةٍ لَهُ يُؤَدِّي حَقَّ اللَّهِ
فِيهَا أَلَا أُخْبِرُكُمْ بِشَرِّ النَّاسِ رَجُلٍ يُسْأَلُ بِاللَّهِ وَلَا يُعْطَى بِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ
حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَيُرْوَى هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us from Qutaibah who narrated from Ibn Lahī‘ah from Bukīr bin ‘Abdullāh bin Al Ashajj from ‘Aṭā’ bin Yasār from Ibn ‘Abbās that the Prophet ﷺ said, “Shall I not tell you who the best of men is? The man who holds the rein of his horse in the path of Allāh. Shall I not tell you who follows him? The man who is withdrawn with his sheep yet gives the right

of Allāh from that. Shall I not inform you who the most evil of men is? The man who seeks in the name of Allāh, but is not given anything”. Abū ‘Īsā said, ‘This *ḥadīth* is ranked *ḥasan gharīb* with this line of narration, and this *ḥadīth* is also narrated from Ibn Abbās from the Prophet ﷺ in many lines’.

Sunan Ad-Dārimī, Kitāb As-Siyar 2300:

أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ عَنْ مَنْصُورٍ عَنْ مُجَاهِدٍ عَنْ طَاوُسٍ عَنْ ابْنِ عَبَّاسٍ قَالَ لَمَّا كَانَ يَوْمُ فَتْحِ مَكَّةَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا هِجْرَةَ بَعْدَ الْفَتْحِ وَلَكِنْ جِهَادٌ وَنِيَّةٌ

It was related to us from ‘Ubaidullāh bin usfrom Isrā’īl from Manṣūr from Mujāhid from Ṭāwus from Ibn ‘Abbās who said, ‘At the time of the conquest of Makkah, the Messenger of Allāh ﷺ said, “There is no hijrah after the conquest of Makkah, but whta there is, is jihād and intention”’.

MASHRŪ‘ĪYAH OF EDUCATION AND TRAINING:

Sunan At-Tirmidhī, Kitāb Tafsīr Al Qur’ān (Book of the Interpretation of the Qur’ān) 3008:

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا وَكِيعٌ عَنْ أُسَامَةَ بْنِ زَيْدٍ عَنْ صَالِحِ بْنِ كَيْسَانَ عَنْ رَجُلٍ لَمْ يُسَمِّهِ عَنْ عُقْبَةَ بْنِ عَامِرٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ هَذِهِ الْآيَةَ عَلَى الْمِنْبَرِ { وَأَعِدُوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ } قَالَ أَلَا إِنَّ الْقُوَّةَ الرَّمْيَ ثَلَاثَ مَرَّاتٍ أَلَا إِنَّ اللَّهَ سَيَفْتَحُ لَكُمْ الْأَرْضَ وَتَسْكُنُونَ الْمُؤْنَةَ فَلَا يَعْجِزَنَّ أَحَدُكُمْ أَنْ يُلْهَوْ بِأَسْهُمِهِ قَالَ أَبُو عِيْسَى وَقَدْ رَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ أُسَامَةَ بْنِ زَيْدٍ عَنْ صَالِحِ بْنِ كَيْسَانَ رَوَاهُ

أَبُو أُسَامَةَ وَعَیْرُ وَاحِدٍ عَنْ عُقْبَةَ بْنِ عَامِرٍ وَحَدِيثُ وَكَيْعٍ أَصَحُّ وَصَالِحٌ بْنُ كَيْسَانَ لَمْ يُدْرِكْ عُقْبَةَ بْنَ عَامِرٍ وَقَدْ أُدْرِكَ ابْنُ عُمَرَ

Narrated to us from Ahmad bin Manī^c who narrated from Wakī^c from Usāmah bin Zaid from Šāliḥ bin Kaisān from a man whose name was not given from ‘Uqbah bin ‘Āmir that the Messenger of Allāh ﷺ read an ayāh from the minbar: “**And make ready against them all you can of power**” (Sūrah Al Anfāl [8], ayāh 60), then he said, “Know that power is to shoot arrows.” He said this three times. Then he said, “Know that Allāh will soon give you victories on land and you will be free of labour and toil. So let not any of you keep away from shooting arrows”. Abū ‘Īsā said, ‘Some of them narrate this ḥadīth from Usāmah bin Zaid from Šāliḥ bin Kaisān and some people from ‘Uqbah bin ‘Āmir. The ḥadīth of Wakī^c is more *ṣaḥīḥ* (sound). Šāliḥ bin Kaisān never met ‘Uqbah bin ‘Āmir and he met Ibn ‘Umar’.

Sunan Abī Dāwūd, Kitāb Al Jihād 2153:

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ أَبِي عَلِيٍّ ثُمَامَةَ بْنِ شُعَيْبٍ الْهَمْدَانِيِّ أَنَّهُ سَمِعَ عُقْبَةَ بْنَ عَامِرٍ الْجُهَنِيَّ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ عَلَى الْمِنْبَرِ يَقُولُ { وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ } أَلَا إِنَّ الْقُوَّةَ الرَّمْيَ أَلَا إِنَّ الْقُوَّةَ الرَّمْيَ أَلَا إِنَّ الْقُوَّةَ الرَّمْيَ

Narrated to us from Sa‘īd bin Manṣūr who narrated from ‘Abdullāh bin Wahb who related from ‘Amrū bin Al Ḥārith from Abī ‘Alī Thumāmah bin Shufaiy Al Hamdānī that he heard ‘Uqbah bin ‘Āmir Al Juhanī say, ‘I heard the Messenger of Allāh ﷺ whilst on the minbar say, “**And make ready against them all you can of power**. Know that power is to shoot arrows, know that power is to shoot arrows, know that power is to shoot arrows!’”.

Musnad Ahmad, Musnad Ash-Shāmiyīn, ḥadīth 16791:

حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ وَسُرَيْجٌ قَالَا حَدَّثَنَا ابْنُ وَهْبٍ قَالَ سُرَيْجٌ عَنْ عَمْرِو قَالَ
هَارُونُ أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ أَبِي عَلِيٍّ ثُمَامَةَ بْنِ شُعَيْبٍ أَنَّهُ سَمِعَ عُقْبَةَ بْنَ عَامِرٍ
يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ وَهُوَ عَلَى الْمِنْبَرِ { وَأَعِدُّوا لَهُمْ مَا
اسْتَطَعْتُمْ مِنْ قُوَّةٍ } أَلَا إِنَّ الْقُوَّةَ الرَّمْيَ أَلَا إِنَّ الْقُوَّةَ الرَّمْيَ

*Narrated to us from Hārūn bin Ma‘rūf and Suraij who said, ‘It was narrated to us from Ibn Wahb who said from ‘Amrū who said Hārūn related to us from ‘Amrū bin Al Ḥārith from Abī ‘Alī Thumāmah bin Shufaiy that he heard ‘Uqbah bin ‘Amir say, ‘I heard the Messenger of Allāh ﷺ say from the minbar, “**And make ready against them all you can of power**” (Sūrah Al Anfāl [8], ayāh 60). He ﷺ said, “Know that, power is in throwing, power is in throwing, power is in throwing”’.*

Sunan Ad-Dārimī, Kitāb Al Jihād 2297:

أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِي حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ
عَنْ أَبِي الْحَيْرِ مَرْثَدَ بْنِ عَبْدِ اللَّهِ عَنْ عُقْبَةَ بْنِ عَامِرٍ أَنَّهُ تَلَا هَذِهِ الْآيَةَ { وَأَعِدُّوا لَهُمْ مَا
اسْتَطَعْتُمْ مِنْ قُوَّةٍ } أَلَا إِنَّ الْقُوَّةَ الرَّمْيَ

*It was related to us from ‘Abdullāh bin Yazīd Al Muqrīy who narrated from Sa‘īd bin Abī Ayyūb who narrated to me from Yazīd bin Abī Ḥabīb from Abī Al Ḥair Marṭhad bin ‘Abdullāh from ‘Uqbah bin ‘Āmir that he (ﷺ) once read this ayāh: “**And make ready against them all you can of power**” (Sūrah Al Anfāl [8], ayāh 60), know that indeed power is throwing”’.*

Sunan Ibn Mājah, Kitāb Az-Zuhd (Book of Asceticism) 4158:

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ ابْنِ عَجَلَانَ عَنْ الْأَعْرَجِ عَنْ أَبِي
هُرَيْرَةَ يَبْلُغُ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنْ

الْمُؤْمِنِ الضَّعِيفِ وَفِي كُلِّ خَيْرٍ اِحْرَصْ عَلَى مَا يَنْفَعُكَ وَلَا تَعْجِزْ فَإِنْ غَلَبَكَ أَمْرٌ فَقُلْ
قَدَّرَ اللَّهُ وَمَا شَاءَ فَعَلَ وَإِيَّاكَ وَاللَّوْ فَإِنَّ اللَّوَّ تَفْتَحُ عَمَلَ الشَّيْطَانِ

Narrated to us from Muḥammad bin Aṣ-Ṣabbāḥ who narrated to us from Sufyān bin ʿUyainah from Ibn ʿAjlān from Al Aʿraj from Abī Hurairah and until the Prophet ﷺ who said, “The strong believer is better and more beloved to Allāh than the weak believer, although both are good. Strive to seek that which will benefit you and do not feel helpless. If something overwhelms you, then say: Qadarullāh wa mā shā’a fa’al (It is the decree of Allāh and what He wills He does). And beware of (saying) ‘If only’, for ‘If only’ opens the door to Satan”.

Musnad Aḥmad Kitāb Bāqī Musnad Al Mukathirīn 8436:

حَدَّثَنَا خَلْفُ بْنُ الْوَلِيدِ قَالَ حَدَّثَنَا ابْنُ مُبَارَكٍ عَنْ مُحَمَّدِ بْنِ عَجَلَانَ عَنْ رِبِيعَةَ عَنِ
الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ
وَأَفْضَلُ وَأَحَبُّ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنَ الْمُؤْمِنِ الضَّعِيفِ وَفِي كُلِّ خَيْرٍ اِحْرَصْ عَلَى مَا
يَنْفَعُكَ وَلَا تَعْجِزْ فَإِنْ غَلَبَكَ أَمْرٌ فَقُلْ قَدَّرَ اللَّهُ وَمَا شَاءَ صَنَعَ وَإِيَّاكَ وَاللَّوْ فَإِنَّ اللَّوَّ
يُفْتَحُ مِنَ الشَّيْطَانِ

Narrated to us from Khalaf bin Al Walīd who said it was narrated to us from Ibn Mubārak from Muḥammad bin ʿAjlān from Rabīʿah from Al Aʿraj from Abī Hurairah who said, ‘The Messenger of Allāh ﷺ said, “The believer who is strong is better and more eminent as well as more loved by Allāh ﷻ than the believer who is weak. And in each and everyone of them is goodness, and strive the utmost towards whatever benefits you and do not be weak; whenever you are overwhelmed by a disaster (calamity), then say: “It is the decree of Allāh and what He wills He does”, and don’t any of you say, ‘If it were only so’ because indeed the saying ‘If it were only so’ opens up opportunities for Satan”’.

Musnad Aḥmad Kitāb Bāqī Musnad Al Mukthirīn 8473:

حَدَّثَنَا عَارِمٌ قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُبَارَكٍ قَالَ أَخْبَرَنِي مُحَمَّدُ بْنُ عَجْلَانَ عَنْ رِبْعَةَ عَنْ
 الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَقَدْ سَمِعْتُهُ مِنْ رِبْعَةَ فَلَمْ أُنْكِرْ
 قَالَ الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ أَوْ أَفْضَلُ وَأَحَبُّ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنَ الْمُؤْمِنِ الضَّعِيفِ وَكُلُّ
 خَيْرٍ أَحْرَصَ عَلَى مَا يَنْفَعُكَ وَلَا تَعْجِزْ فَإِنْ غَلَبَكَ أَمْرٌ فَقُلْ قَدَّرَ اللَّهُ وَمَا شَاءَ صَنَعَ
 وَإِيَّاكَ وَاللَّهُ فَإِنَّ اللَّهَ يُفْتَحُ مِنَ الشَّيْطَانِ

Narrated to us from ʿĀrim who said it was narrated to us from ʿAbdullāh bin Mubārak who said it was related to us from Muḥammad bin ʿAjlān from Rabīʿah from Al Aʿraj from Abī Hurairah who said – ‘I heard from Rabīʿah and I do not deny it - from the Prophet ﷺ who said, “A strong believer is better and more eminent as well as more loved by Allāh ﷻ than a weak believer. And within each and everyone of them is goodness, and sincerely strive towards whatever bestows benefir upon you and do not be weak; whenever a catastrophe befalls you then say: “Allāh has decreed it and what has been willed by Allāh will assuredly happen; and don’t any of you say, ‘If it were only so’, because indeed the saying ‘If it were only so’ opens up opportunities for Satan”’.

MASHRŪʿĪYAH AL AMNU WAʿL ISTIKHBĀRAH:

Musnad Aḥmad, Kitāb Bāqī Musnad Al Anṣār 22244:

حَدَّثَنَا يَعْقُوبُ حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ حَدَّثَنِي يَزِيدُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ
 كَعْبٍ الْقُرَظِيِّ قَالَ قَالَ فَتَى مِمَّا مِنْ أَهْلِ الْكُوفَةِ لِحَدِيقَةَ بْنِ الْيَمَانِ يَا أَبَا عَبْدِ اللَّهِ رَأَيْتُمْ
 رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَصَحِبْتُمُوهُ قَالَ نَعَمْ يَا ابْنَ أَخِي قَالَ فَكَيْفَ كُنْتُمْ
 تَصْنَعُونَ قَالَ وَاللَّهِ لَقَدْ كُنَّا نَجْهَدُ قَالَ وَاللَّهِ لَوْ أَدْرَكْنَاهُ مَا تَرَكْنَاهُ بِمِثْلِي عَلَى الْأَرْضِ
 وَلَجَعَلْنَاهُ عَلَى أَعْنَاقِنَا قَالَ فَقَالَ حَدِيقَةُ يَا ابْنَ أَخِي وَاللَّهِ لَقَدْ رَأَيْتُنَا مَعَ رَسُولِ اللَّهِ صَلَّى

اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْخَنْدَقِ وَصَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ اللَّيْلِ هَوِيًّا ثُمَّ
 انْتَفَتَ إِلَيْنَا فَقَالَ مَنْ رَجُلٌ يَقُومُ فَيَنْظُرُ لَنَا مَا فَعَلَ الْقَوْمُ يَشْتَرِطُ لَهُ رَسُولُ اللَّهِ صَلَّى
 اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ يَرْجِعُ أَذْخَلَهُ اللَّهُ الْجَنَّةَ فَمَا قَامَ رَجُلٌ ثُمَّ صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ
 عَلَيْهِ وَسَلَّمَ هَوِيًّا مِنَ اللَّيْلِ ثُمَّ انْتَفَتَ إِلَيْنَا فَقَالَ مَنْ رَجُلٌ يَقُومُ فَيَنْظُرُ لَنَا مَا فَعَلَ الْقَوْمُ
 ثُمَّ يَرْجِعُ يَشْتَرِطُ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّجْعَةَ أَسْأَلُ اللَّهَ أَنْ يَكُونَ رَافِقِي
 فِي الْجَنَّةِ فَمَا قَامَ رَجُلٌ مِنَ الْقَوْمِ مَعَ شِدَّةِ الْخَوْفِ وَشِدَّةِ الْجُوعِ وَشِدَّةِ الْبُرْدِ فَلَمَّا لَمْ يَثْمِ
 أَحَدٌ دَعَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَكُنْ لِي بُدٌّ مِنَ الْقِيَامِ حِينَ دَعَانِي
 فَقَالَ يَا خَذِيفَةُ فَادْهَبْ فَادْخُلْ فِي الْقَوْمِ فَانْظُرْ مَا يَفْعَلُونَ وَلَا تُخْذِشَنَّ شَيْئًا حَتَّى تَأْتِيَنَا
 قَالَ فَذَهَبْتُ فَدَخَلْتُ فِي الْقَوْمِ وَالرَّيْحَ وَجُنُودَ اللَّهِ تَفْعَلُ مَا تَفْعَلُ لَا تَقْرَ لَهُمْ قَدْرٌ وَلَا نَارٌ
 وَلَا بِنَاءٌ فَقَامَ أَبُو سُفْيَانَ بْنُ حَرْبٍ فَقَالَ يَا مَعْشَرَ قُرَيْشٍ لِيَنْظُرُوا مِنْ جَلِيسِهِ فَقَالَ
 خَذِيفَةُ فَأَخَذْتُ بِيَدِ الرَّجُلِ الَّذِي إِلَى جَنْبِي فَقُلْتُ مَنْ أَنْتَ قَالَ أَنَا فُلَانٌ بْنُ فُلَانٍ ثُمَّ
 قَالَ أَبُو سُفْيَانَ يَا مَعْشَرَ قُرَيْشٍ إِنَّكُمْ وَاللَّهِ مَا أَصْبَحْتُمْ بِدَارٍ مُقَامٍ لَقَدْ هَلَكَ الْكُرَاعُ
 وَأَخْلَفْتَنَا بَنُو قُرَيْظَةَ بَالَعْنَا مِنْهُمْ الَّذِي نَكْرَهُ وَلَقِينَا مِنْ هَذِهِ الرِّيحِ مَا تَرَوْنَ وَاللَّهِ مَا
 تَطْمَعُونَ لَنَا قَدْرٌ وَلَا تَقُومُ لَنَا نَارٌ وَلَا يَسْتَمْسِكُ لَنَا بِنَاءٌ فَارْتَحِلُوا فَإِنِّي مُرْتَحِلٌ ثُمَّ قَامَ إِلَى
 جَمَلِهِ وَهُوَ مَعْقُولٌ فَجَلَسَ عَلَيْهِ ثُمَّ ضَرَبَهُ فَوُتِبَ عَلَى ثَلَاثٍ فَمَا أَطْلَقَ عِقَالَهُ إِلَّا وَهُوَ قَائِمٌ
 وَلَوْ لَا عَهْدُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُخْذِثُ شَيْئًا حَتَّى تَأْتِيَنِي وَلَوْ شِئْتُ لَقَتَلْتُهُ
 بِسَهْمٍ قَالَ خَذِيفَةُ ثُمَّ رَجَعْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ قَائِمٌ يُصَلِّي فِي
 مِرْطٍ لِيَغْضِ نِسَائِهِ مُرْجَلٍ فَلَمَّا رَأَى أَنِّي أَذْخَلْنِي إِلَى رَحْلِهِ وَطَرَحَ عَلَيَّ طَرَفَ الْمِرْطِ ثُمَّ رَكَعَ
 وَسَجَدَ وَإِنَّهُ لَفِيهِ فَلَمَّا سَلَّمَ أَخْبَرْتُهُ الْخَبَرَ وَسَمِعَتْ غَطَفَانُ بِمَا فَعَلْتُ قُرَيْشٌ وَانْشَمَرُوا إِلَى
 بِلَادِهِمْ

Narrated to us from Ya'qūb who narrated to us from his father from Muḥammad bin Ishāq who related to me from Yazīd bin Ziyād from Muḥammad bin Ka'b Al Quraṣīy who said, 'A young man amongst us from Kūfah said to Hudhaifah bin Al Yamān, 'O Abā 'Abdullāh! You saw and accompanied the Messenger of Allāh ﷺ?' He, Hudhaifah bin Al Yamān, answered, 'Yes, O my nephew (O son of my brother)'. He asked, 'What did you do?' He, Hudhaifah bin Al Yamān, answered, 'By Allāh we strove'. The young man said, 'By Allāh if we had met him (ﷺ) undoubtedly we would not leave him and assuredly we would place him above our necks'. Hudhaifah bin Al Yamān said, 'O my nephew, by Allāh before we were together with the Messenger of Allāh ﷺ at Khandaq, and he (ﷺ) performed ṣalāt at night then turned in our direction and said, "Who wants to stand amongst them and then show us what those people are doing – the Messenger of Allāh ﷺ requiring him to return – then Allāh will enter him into Paradise". Nobody whatsoever stood so the Messenger of Allāh ﷺ later that night turned in our direction and said, "Who wants to stand amongst them and then show us what those people are doing – the Messenger of Allāh ﷺ - for I have requested from Allāh for my friend to be entered into Paradise". Nobody whatsoever stood because they were really scared, hungry and cold. And because there was no-one who stood, eventually the Messenger of Allāh ﷺ called me, but I did not want to but must stand at the time he (ﷺ) called me and then he said, "O Hudhaifah, go and enter into the midst of the group, and see what they are doing, and don't do anything until you return to us". I went and entered into the midst of them. At that time a wind and the army of Allāh carried out their duties until not a single furnace, fire and building withstood it. Then Abū Sufyān bin Ḥarb stood and said, 'O tribe of Quraish! Let each one of you look to the friend at your side'. Hudhaifah said, 'I grabbed hold of the hand of someone close to me, then I asked, 'Who are you?' The person answered, 'So and so'. After that Abū Sufyān said, 'O tribe of Quraish! By Allāh all of you here no longer have a place of refuge, the area has been destroyed, the Banī Quraizah have left us with something we do not like from them, and we faced this wind as you have seen; by Allāh no furnace remains any longer, and there is no fire to tend and there is not one building that we can hold to, and because of that all of you intend to go as I intend to go'. Then he went over to his tied up camel and then sat upon it. He hit his camel and then leapt over three people, and he did not release his hold except when he stood; by Allāh if the Messenger of Allāh ﷺ had not commanded me to do nothing whatsoever, I would have fronted him and I would surely have killed him with an arrow'. Hudhaifah bin Al Yamān then

said, 'Afterwards I returned to the Messenger of Allāh ﷺ and he was standing within ṣalāt dressed in wooly fabrics belonging to one of his wives. When he saw me, he called for me to enter into his place of residence and then he took off the wooly clothing he was wearing, and afterwards he performed raka'a and sujud upon it. When he had performed sallam, I notified him of the news. The Banī Ghaṭafān had heard about what had happened to the Quraish, and eventually they returned to their hometown'.

MASHRŪ'YAH JIHĀD MUSALLAḤ:

Musnad Aḥmad, Kitāb Musnad Al Mukathirīn Aṣ-Ṣaḥābah 3932:

حَدَّثَنَا إِسْمَاعِيلُ حَدَّثَنَا أَيُّوبُ عَنْ مُحَمَّدِ بْنِ هِلَالٍ عَنْ أَبِي قَتَادَةَ عَنْ أُسَيْرِ بْنِ جَابِرٍ قَالَ
هَاجَتْ رِيحٌ حَمْرَاءُ بِالْكُوفَةِ فَجَاءَ رَجُلٌ لَيْسَ لَهُ هِجْرٌ إِلَّا يَا عَبْدَ اللَّهِ بْنُ مَسْعُودٍ جَاءَتْ
السَّاعَةُ قَالَ وَكَانَ مُتَّكِئًا فَحَلَسَ فَقَالَ إِنَّ السَّاعَةَ لَا تَقُومُ حَتَّى لَا يُقَسِّمَ مِيرَاثٌ وَلَا
يُفْرَحَ بَغْنِيمَةٍ قَالَ عَدُوًّا يَجْمَعُونَ لِأَهْلِ الْإِسْلَامِ وَيَجْمَعُ هُمْ أَهْلُ الْإِسْلَامِ وَنَحْيَ بِيَدِهِ نَحْوُ
الشَّامِ قُلْتُ الرُّومُ تَعْنِي قَالَ نَعَمْ قَالَ وَيَكُونُ عِنْدَ ذَاكُمُ الْقِتَالُ رِدَّةً شَدِيدَةً قَالَ فَيَشْتَرِطُ
الْمُسْلِمُونَ شُرْطَةً لِلْمَوْتِ لَا تَرْجِعُ إِلَّا غَالِيَةً فَيَقْتَتِلُونَ حَتَّى يَحْجَرَ بَيْنَهُمُ اللَّيْلُ فَيَفِيءُ
هَؤُلَاءِ وَهَؤُلَاءِ كُلٌّ غَيْرُ غَالِبٍ وَتَفْنَى الشُّرْطَةُ ثُمَّ يَشْتَرِطُ الْمُسْلِمُونَ شُرْطَةً لِلْمَوْتِ لَا
تَرْجِعُ إِلَّا غَالِيَةً فَيَقْتَتِلُونَ حَتَّى يَحْجَرَ بَيْنَهُمُ اللَّيْلُ فَيَفِيءُ هَؤُلَاءِ وَهَؤُلَاءِ كُلٌّ غَيْرُ غَالِبٍ
وَتَفْنَى الشُّرْطَةُ ثُمَّ يَشْتَرِطُ الْمُسْلِمُونَ شُرْطَةً لِلْمَوْتِ لَا تَرْجِعُ إِلَّا غَالِيَةً فَيَقْتَتِلُونَ حَتَّى
يُمْسُوا فَيَفِيءُ هَؤُلَاءِ وَهَؤُلَاءِ كُلٌّ غَيْرُ غَالِبٍ وَتَفْنَى الشُّرْطَةُ فَإِذَا كَانَ الْيَوْمُ الرَّابِعُ نَهَدَ
إِلَيْهِمْ بَنِيَّةُ أَهْلِ الْإِسْلَامِ فَيَجْعَلُ اللَّهُ عَزَّ وَجَلَّ الدَّبْرَةَ عَلَيْهِمْ فَيَقْتَتِلُونَ مَقْتَلَةً إِمَّا قَالَ لَا
يُرَى مِنْهَا وَإِمَّا قَالَ لَمْ نَرِ مِنْهَا حَتَّى إِنَّ الطَّائِرَ لَيَمُرُّ بِجَنَابَتِهِمْ فَمَا يُخْلِفُهُمْ حَتَّى يَجْرَ مَيِّتًا

قَالَ فَيَتَعَادُ بَنُو الْأَبِ كَانُوا مِائَةً فَلَا يَجِدُونَهُ بَقِيٍّ مِنْهُمْ إِلَّا الرَّجُلُ الْوَاحِدَ فَبَآئِي غَنِيمَةٍ يُفْرَحُ أَوْ أَيُّ مِيرَاثٍ يُقَاسَمُ قَالَ بَيْنَا هُمْ كَذَلِكَ إِذْ سَمِعُوا بِنَاسٍ أَكْثَرَ مِنْ ذَلِكَ قَالَ جَاءَهُمُ الصَّرِيحُ أَنَّ الدَّجَالَ قَدْ خَلَفَ فِي ذَرَارِيهِمْ فَيَزْفُضُونَ مَا فِي أَيْدِيهِمْ وَيُقْبِلُونَ فَيَبْعَثُونَ عَشْرَةَ فَوَارِسَ طَلِيعَةً قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي لَأَعْلَمُ أَسْمَاءَهُمْ وَأَسْمَاءَ آبَائِهِمْ وَالْوَلَانَ خِيُولَهُمْ هُمْ خَيْرُ فَوَارِسَ عَلَى ظَهْرِ الْأَرْضِ يَوْمَئِذٍ

Narrated to us from Ismā'īl who narrated from Ayyūb from Ḥumaid bin Hilāl from Abī Qutaibah from 'Usair bin Jābir who said, 'A red sandstorm erupted in the city of Kūfah. Afterwards, a man came shouting and repeating the same words, 'O 'Abdullāh bin Mas'ūd! The hour has come'. He ('Usair) then said that he sat up after he was leaning (on his side) and said, 'The hour will not arrive until no inheritance will be divided and no war possessions will bring about satisfaction'. He pointed with his hands towards Ash-Shām saying, 'An enemy will gather its forces against the followers of Islām'. I said, 'Do you mean Ar-Rūm?' He said 'Yes'. Then, during this war, fierce fighting will occur. Muslims will ask for a volunteer expedition that will vie to die or return victorious. They will fight until the night separates them. Both sides will return to their camps not yet victorious and the expedition will perish. Muslims will then (in the third day) ask for volunteer expedition that will vie to die or return victorious. They will fight until the night separates them. Both sides will return to their camp not yet victorious and the expedition will perish. In the fourth day, the rest of the Muslim forces will turn against them (the disbelievers) and Allāh will defeat them (the disbelievers). They will suffer casualties never heard of before or he said, 'Never seen before, even birds flying near them will not pass without falling down dead'. Afterwards, sons of the same fathers (from the Muslim side), who were near a hundred, will count the survivors and will find out only one of them survived. Therefore, what war possession will bring satisfaction and what inheritance will be divided? While they are doing this they will hear of an even bigger calamity; That is, a man will scream amongst them that the Dajjāl has appeared among their families which they left behind. They will discard what they have in their hands and proceed. They will send ten horsemen as an expedition force. The Messenger of Allāh ﷺ said, "I know their names and their

fathers name and the colours of their horses. They will be the best horsemen on the face of Earth”.

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